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Ex Edibus *Lamb.*
Martii 1. 168$\frac{6}{7}$.

Guil. Needham, Reverendissimo in Christo P. ac D. D. *Wilhelmo* Archiep. *Cant.* à Sac. Dom.

UMI

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UMI

A (3)

TREATISE
IN
CONFUTATION
OF THE
Latin Service
PRACTISED,

And, By the

Order of the *TRENT* COUNCIL, Continued

IN THE

CHURCH of *ROME*.

Optandum autem esset ut totus Cultus divinus, qui tribus potissimum constat, hymnis, doctrina, & precatione linguâ toti populo notâ peragereturr, quemadmodum olim fieri consuevit, omniâque sic explanatè, distinctèque sonarentur, ut ab attentis possent intelligi. Erasmus *de modo orandi, p.* 70.

LONDON,
Printed by *M. Flesher*, for *Walter Kettilby* at the *Bishop's Head*, in St. *Paul's* Church-yard. 1687.

UMI

A TREATISE OF CONSULTATION ON THE Latin Service PRACTISED, And, Style Order of Recovery, Consulted IN THE CHURCH of ROME.

LONDON,

Printed by M. Flesher, for Walter Kettilby at the Bishop's Head, in St. Paul's Church-yard. 1687.

THE PREFACE TO THE READER.

THE *Doctrine of the* Infallibility *of the* Church *seems somewhat plausible, whilst men do view it onely in the general, and do not compare it with the* Decrees *established, the practices observed by that* Church, *which alone claims the Title to Infallibility, the Right* to have Dominion over our Faith, *and will be call'd*

the Guide of Christians, *in the old* Pharisaich *Import of that swelling Title, though* Christ *hath so appropriated it to himself, as to exclude all others from it, by saying,* Be not
Mat. 23. 10. ye called Guides, for one is your Guide, even Christ.

But whosoever will give himself the trouble to peruse the Doctrines and Decrees of these pretended Judges *of our* Controversies, *these* Infallible Directours *of our Faith; to consider what* Definitions *they have made of* Articles *of Faith, with an* Anathema *to the* Dissentour, *what practices they have imposed on all* Christians, *as the Conditions of Communion, that they have evidently wrested plain Scripture to reconcile it to their half Communion, to the Bowing, to* the similitude of things in Heaven, and in Earth, *to the Reading of the* Scripture, *and of their* publick Liturgies *in a Tongue not understood by those that hear it: But that, if by* interpreting *of any* Scripture *is meant the making the sense of it plain to the apprehension of others, so that they easily may discern their Interpretation to be the certain import of the words, it is even certain to common sense, and the* experience *of all that reade them, that these* infallible Interpreters, *even from the second* Nicene Council, *to that of* Trent, *inclusively, have not interpreted one text of* Scripture, *or made their sense more clear to any rational* Enquirer *than it was before: And so according to the express words of* Christ *must have this*
Mat. 25. 29. Talent *taken from them long ago, supposing that they ever had it, I say, whosoever will compare this Title which they challenge, this privilege they usurp, with their* Decrees *and* Practices, *will be abundantly convinced, that the Dispute about Infallibility applied to the* Roman Church, *is like that of* Zeno *against Motion, of the* Academicks *against certainty of Knowledge, or of* Carneades *against the natural* Ideas *of Vice and Virtue; that is, he will be satisfied that Infallibility is claimed by them against plain mat-*

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ter of fact, and full and manifold convictions, that they have actually erred in interpreting of Scripture, *defining* Articles of Faith, *asserting Doctrines as* Catholick Traditions, *handed down from* Christ *and his* Apostles: *And whosoever will give himself the trouble to perase those* Councils *which by our* Adversaries *are stiled* General, *will be satisfied beyond all farther possibility of doubting, that they have erred already in all these particulars.*

Of the truth of this Assertion the Reverend *and* Learned *Dr.* Cousins, *hath given one signal Instance in reference to the* Canon *of the* Holy Scripture. *For whereas the* Trent Council *hath declared, that* Tobias, Judith, Baruch, the Book of Wisedom, Ecclesiasticus, *the 1st. and 2d. Book of* Meacabees, *the whole Books of* Hester, *and* Daniel, With all their parts, are Canonical Scripture, *adding*, Whosoever doth not receive them for Canonical Scripture, let him be Anathema. *The aforesaid* Doctour *hath abundantly demonstrated, that neither those* Seaven Books, *nor the* Additions *to* Hester *and* Daniel, *were owned by the* Jewish Church *as such; and that by* Christians *they were rejected as uncanonical from the* Apostles *days, unto that very year in which that* Council *sate. That the very* Bibles, *published in that Age, declared them* Apocryphal, *or not belonging to the* Canon, viz. *that published in* Spain, *and named* Biblia Complutensia, *declaring, that* the Church received not those Books for confirming the Authority of any of her fundamental points in Religion, though for the edifying of the people she ordered them to be read. *That of* Lyra's Commentary, *and the* Ordinary Gloss, *published at* Basil, A. D. 1506. setting as great a difference between the twenty two Books that we have from the old Canon, and the six or

Si quis autem libros ipsos integros, cum omnibus suis partibus, prout in Ecclesia Cath. legi consueverint, & in v. vulgata latina Editione habentur, pro sacris & Canonicis non susceperit,— Anathema sit. Sess. 4.

A. D. 1546.

A. D. 1502. Conf. p. 193.

nine that are now put into the new, as there is between things certain and dubious, and taxing them not onely with indiligence and ignorance, but folly also, who think all the books they see printed together in the common Volume of the Bible, to be of a like, or an equal veneration. *And that* the several Translations of the Bible, set forth at those times, with special Prefaces before them, made as well by *Santes Pagninus*, the Dominican at *Lyons*, by *Antonius Bracciolus* in *Italy*, by the Authour of *Birkman's* Edition at *Antwerp*, as by *Robert Stephen* in the Edition of *Vatablus* at *Paris*, did every one declare the same distinction betwixt the Canonical, and the Apocryphal Books of Scripture.

p. 194.

A. D. 1541.

1545.

p. 202.

A Second Instance of this nature may be taken from the second Nicene Council, *Received by the* Church *of* Rome as General, *which frequently declares, desineth and decrees, that* Honorary Worship, or Adoration of the Images of Christ, and of his Saints, was a Tradition delivered to the Church by the Apostles, and practised even from their times by all good Christians, *which as the Council of* Frankford *truly saith, is* impudentissima Traditio, *a very* impudent *pretense of* Tradition, *when it is clearer than the Sun, and even confest by many of their* * Learned Writers, *that for five or six hundred years the contrary was the received Doctrine of the* Church.

Αὕτη ἡ πίστις τῶν Ἀποστόλων, τῶν πατέρων, τῶν ὀρθοδόξων, *Act.* 7. *p.* 576. *Act.* 8. *p.* 592.

Præfat. p. 10.

* Cassand. *Consult. c. de Imagin.* Erasm. *Vol.* 5. *Symb. Catech. p.* 989. *cum multis aliis.*

A Third Instance might be offered from the Decrees of the Councils *of* Constance, Basil, *and* Trent, *for defalcation of the Cup, and ministring the Sacrament* to the Laity, and to Priests not conficient in one *species* onely, *contradicting the whole stream of Fathers for a thousand years*

Concil. Const. *Sess.* 14. Basil. *Sess.* 30. Trident. *Sess.* 21.

pears expresly, or in effect asserting that * neither the flesh without the bloud, nor the bloud without the flesh, was rightly communicated; *that the command, Drink ye all of this, concerned* † the rest of the Believers, *as well as the Priests, and that the* ‖ *practice and institution of our Lord was by no means to be varied from, but to be made the constant Standard of the Celebration and Reception of this Sacrament: And I desire any* R. Catholick *to shew me any one* Father, *who concurs with them in any one of the Interpretations or disguises which they have put upon those words,* Drink ye all of this, *or for a thousand years did ever say, that they concerned none but our Lord's* Apostles, *and* Consecrating Priests. *But these are instances which deserve to be more largely handled, as they have been already, and may farther be with undeniable conviction, and Triumphant Evidence, that some great* Boasters *of* Tradition, *may be most evident* Opposers *of it.*

* *Nec caro sine sanguine, nec sanguis sine carne jure communicatur.* Alger. *de sacr. Euch. l.* 2. *c.* 8.

† *Tam Sacerdotes quàm reliqui credentes,* Paschas. *de Sacr.* c. 41.

‖ Cypr. *Ep.* 63. *Ed.* Ox. P. Julius, *apud* Ivo. *decret. par.* 2. *c.* 11. *Concil.* Bracarens. *quartum. Can.* 2. *Conc. sextum in* Trullo, *Can.* 32.

A Fourth Instance may be given in that Article *of the* Trent Council *determined with an* Anathema, *viz.* That the Sacraments of the New Law, instituted by Christ Jesus, and truly, and properly so called, are neither more nor less than seven; *a Doctrine delivered down from* Christ *and his* Apostles, *by* Peter Lombard, *who lived eleven hundred years after them, before whom, saith* Cassander, you shall shall scarcely find any one that defined the certain number of them. *The* Fathers, *after* Gregory *the* Great, *till the* Twelfth Century *unanimously Reckoning the Sacraments of the Church were* Baptisme, Chrisme, *the* Body, *and the* Bloud of Christ. *Pope* Gregory *attempts to prove that it was not the merits of the* Priest,

Sess. 7. *Can.* 1.

Consult. c. 12. *p.* 107.

but the Divine Virtue which sanctifies the Sacraments, to satisfie them who feared their Impiety, might render the Sacraments received from their hands less beneficial to them. And as the foundation of his Answer he lays down the nature of a Sacrament, and tells them how many Sacraments there were in these words.

Sunt autem Sacramenta Baptismus, Chrisma, Corpus & Sanguis Christi. Decret. part. 2. Can. 1. q. 84.

Now the Sacraments are Baptisme and Chrisme, the Body and Bloud of Christ, which therefore are called Sacraments, because under the Covert of Corporeal things the Divine Virtue works the Salvation tendred in the same Sacraments; *And then he adds, that* these Sacraments are neither augmented by the merits of the good, nor diminished by the faults of wicked Dispensers of them; *and that* this is to be held of the Body and the Bloud of Christ, and also of Baptisme and Chrisme; *and why not also of* Penance, Matrimony, Extreme Unction, *had they as properly and truly by him been esteemed Sacraments.*

Hoc de Corpore & Sanguine Domini nostri, hoc etiam de Baptismate & Chrismate sentiendum est, & tenendum. Ibid.

In the next Century Isidore Hispalensis *expresses his Sentiments touching the number of the Sacraments in the very words of* Gregory: Now the Sacraments are Baptism, Chrism, the Body and the Bloud of Christ, which are therefore profitably celebrated by the Church, because the H. Spirit abiding in her doth secretly work the effect of the said Sacraments, *of any other* Sacraments *celebrated by the* Church, *any secret Virtue of the* Spirit, *working the same effects by other* Sacraments, *he saith not a word.*

Quæ ideò fructuosè penes Ecclesiam fiunt quia sanctus in ea manens Spiritus eorundem latenter Sacramentorum operatur effectum. Orig. l. 6. c. 19.

Paschasius Rathbertus, *in the 9th* Century, *having also told us what a Sacrament is, and why the Sacraments of the*

the Church *are so called, He adds*, Now the Sacraments in the Church of Christ are Baptism, and Chrism, the Body and the Bloud of Christ.

Sunt autem Sacramenta Christi in Ecclesia Baptismus & Chrisma corpus quoque Domini & Sanguis. De Corp. & Sang. Domini, c. 3.

Rabanus Maurus *his Cotemporary, in his Book* of the Instruction of the Clergy, *and the Chapter* of the Sacraments of the Church, *speaks thus*, but concerning the Sacraments which are used in the Church in my following Discourse, I must declare the Sacerdotal Custome; *and then he tells us how many these Sacraments were, in the express words of* Gregory, *and* Hispalensis, *which make up that whole Chapter*; *and Chap.* 31. *he saith*, Having discoursed of two Sacraments, as much as God enabled me, *i. e.* of Baptism and Chrism, it remains now that I diligently consider of the other two, *viz.* the Body, and the Bloud of Christ, *where by the way observe how constantly that of which the* Laity *is now deprived, is reckoned as a distinct Sacrament.*

De Sacramentis autem quæ in Ecclesia fiunt, oportet ut sequens Sermo exponat ritum sacerdotalem sunt autem sacramenta, &c. l. 1. c. 24.

Quia de duobus Sacramentis, Baptismo & Chrismate disseruimus, superest ut de reliquis duobus, i. e. Corpore & Sanguine Domini,——investigemus.

In the 12*th Century* Algerus *saith, that* all the Sacraments are believed to be of God onely, which how gratuitous, how profitable, how magnificent they are, let us endeavour to weigh; *then he adds, that* all the Sacramental Species are of so little value, as to their nature and quantity, that they cannot arise to a Sacramental Dignity by any privilege of their own: *To prove this he saith, that* the Sacraments of the Church consist in four *species*, *viz.* Water, Oil, Bread and Wine, all which are of little

Omnia Sacramenta solius Dei creduntur esse. de Euch. l. 3. c. 4.

Omnes sacramentales species nullius æstimationis sunt in pretio, naturâ, vel quantitate suâ.

In quatuor speciebus Ecclesiæ Sacramenta (magis) consistunt, aquâ sc. oleo, pane & vino. Ibid.

His tribus Sacramentis Baptismus ritè perficitur.

value.

value. *You see he was obliged by his very undertaking to enumerate* all the Sacraments, *which were then judged of Divine Institution, and yet he numbers onely the same as others did before him, and which afterwards he styles* three, *and which in truth were onely two,* Chrism *being, as he there teacheth, always celebrated with Baptism, and esteemed an Appendix of it. Lo here a Tradition fully contradicting the definition of the* Trent Council, *delivered for six hundred years from hand to hand, almost in the same words, and then let any reasonable person judge, whether that* Council *made this Canon,* Apostolicis traditionibus, & Patrum consensui inhærendo, *adhering to Apostolical Tradition or the Consent of Fathers, when no such number was ever mentioned by any man, till the* twelfth Century, *nor is there any colour or pretext for saying that any* Father *had at all declared that there were no more.*

Sess. 7. Proem.

Moreover R. H. doth in his Guide of Controversies *inform us, that these supposed Guides* decide those Controversies onely whereof they have a former Revelation, or Tradition, either in the formal Conclusion it self, or in its necessary principles, *and that,* they of necessity dismiss unresolved those Controversies whereof they have no former Revelation or Tradition. *And truly this of necessity they must doe, or must pretend to some* new Revelations, *and* new Articles of Faith, *never delivered to the* Church *before, either by writing, or* Tradition.

Disc. 3. c. 10. p. 316.

Hence therefore I infer that any Scholar *must have as great assurance, that the* Church *of Rome, and her supposed* General Councils, *have actually erred in some of their received* Tenets *and* Decisions, *as he hath that they are neither written in the* Word of God, *nor derived from the* Apostles *by the tradition of the* Universal Church *throughout all Ages. Wherefore besides the former heads already mentioned, let him impartially enquire what.* Scripture *or* Tradi-

Tradition *she is able to produce for these ensuing* Articles.

1. That in the Ministers, whilst they do consecrate or confer Sacraments, is required an intention of doing as the Church doth, *which is defined with an* Anathema, *and, as they do pretend,* following the Apostolical Traditions and Consent of Fathers, *though not one Father can I find cited for it by* Bellarmin, *or any other of the* Romish Doctours. *Concil. Trid. Sess. 7. Can. 11.*

2. That by virtue of Concomitance the Body of Christ is under the *Species* of Wine, and his Bloud under the *Species* of Bread, and his Soul under both, *as is defined by the* Trent Council *with an* Anathema, *and said to be* the faith perpetually received in the Church, *though not a word of it can be found in any* Father *for a thousand years.* *Semper hæc fides in Ecclesia Dei fuit. Sess. 13. cap. 3. & Can. 3.*

3. That Christ, by saying these words, *Doe this in remembrance of me,* made his Apostles Priests, *as is defined under* Anathema *by the same* Council, *and delivered as that which* the Church always understood and taught, *though no man can tell where.* *Uti semper Catholica Ecclesia intellexit & docuit. Sess. 22. c. 1. & Can. 2.*

4. That the R. Institution to pronounce some things in the Mass with a low, and other things with a loud voice, proceeded from the Apostolical Discipline and Tradition, *which is sufficiently refuted in this Treatise.* *Ex Apostolica Doctrina & Traditione. Ibid. cap. 5.*

5. That the H. Fathers, and the Tradition of the universal Church, have always taught, that Marriage was to be numbred amongst the Sacraments of the new Law. i, e. *that it by* Christ *was made a Sacrament, and was not so before his Institution, as much as after. Let I say any man enquire into these Assertions, and if he do not find them void of all Countenance from* Scripture, *and of all colour of* Tradition Universal, *I fear he must be either a man of a weak judgment, or of strong prejudice, or* id quod dicere nolo. *Inter novæ legis Sacramenta annumerandum sancti Patres nostri, & universalis Ecclesiæ traditio semper docuerunt. Sess. 24. p. 356.*

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In fine, Let a man honestly peruse this present Treatise, and he will find the Definition of the Trent Council *concerning* Latin Service, *plainly repugnant to the full Tradition of the* Church, *and to that sense of* Scripture *which she approved for* Twelve Centuries.

Farewell.

A TREA-

A TREATISE IN CONFUTATION OF THE Latin Service Practised in the CHURCH of *ROME*.

CHAP. I.

The CONTENTS.

The state of the Question, viz. *What the* Trent Council *hath determined concerning the performance of the Publick Service in the* Latin *Tongue*, § 1. *What is the Doctrine of the* Church *of* England *with respect unto it. Four Propositions laid down for justification of all that in this matter is asserted by the* Church *of* England. *ibid. The Confessions of Romish Doctours that in the Primitive Church the Publick Service was performed in a Tongue understood by the People*, § 2. *The proof of that Assertion.* Cent. 2. *From the Testimonies of* Justin Martyr, Clemens Alexandrinus, *and the* Apostolical Constitutions, § 3. Cent. 3. *From the Testimonies of* Origen, Tertullian *and St.* Cyprian,

prian, § 4. Cent. 4. *From the Testimonies of* Athanasius, *St.* Basil *and St.* Ambrose, § 5. Cent. 5. *From the Testimonies of St.* Jerome *and* Chrysostome, § 6. Cent. 6. *From the Testimonies of* Cassiodorus *and* Cæsarius Archbishop *of* Arles, § 7. *That the Prayers were read in a Tongue understood by the People in the following Centuries, is proved from the* Liturgies *both of the* Eastern, *and the* Western Churches, § 8. *That the* Epistles *and* Gospels *were read in a Tongue understood by the People, is proved,* § 9. *That the Psalmody and Hymns were understood by them,* §. 10. *That the* Armenians, Habassins, Muscovites, Russians *and* Sclavonians *have their* Liturgies *in the Vulgar Tongue,* § 11.

§ 1. *THE state of the Question touching the performance of Publick Service in* Latin *where it is not understood by the Common People.*

The [a] *Trent Council* hath determined, that *albeit the Mass containeth great instruction of the faithfull people, yet doth it not seem expedient to the Fathers that it should every-where be celebrated in the Vulgar Tongue: wherefore the Ancient Custome of every Church being every-where retained, and the Custome approved by the R. Church, which is the Mother and Mistress of all Churches, lest the sheep of Christ should hunger, and the little ones desire bread, and there be none to break it to them, the holy Synod commands Pastours, and all that have the care of souls, by themselves, or others, whilst the Mass is celebrated, to expound somewhat of that which in the Mass is read.* Where

[a] *Etsi Missa magnam contineat populi fidelis eruditionem, non tamen expedire visum est Patribus, ut Vulgari passim Linguâ celebraretur, quamobrem, retento ubique cujusque Ecclesiæ antiquo, & à sancta R. Ecclesia omnium Ecclesiarum Matre & Magistra, probato Ritu, nè oves Christi esuriant, neve parvuli panem petant, & non sit qui frangat, eis mandat sancta Synodus Pastoribus, & singulis curam animarum gerentibus, ut frequenter, inter Missarum celebrationem, vel per se, vel per alios, ex iis quæ in Missa leguntur, aliquid exponant,* Sess. 22. cap. 8.

1. Observe that the custome then used, and *approved by the R. Church*, and other *Churches* then subject to her, was that of celebrating Mass in *Latin* onely, so that this *Council* doth in effect decree, that every-where the custome of *celebrating Mass onely in the Latin Tongue*, should be retained in the whole *Western Church*. Accordingly the *Authour* of *Popery Misrepresented, and Represented*, knowing what had been ever since the practice of the *Church*, speaks thus, *It nothing concerneth his*

(i. e.

(*i.e.* the R. Catholicks) *devotion that the Mass is said in* Latin, *if the Church* N. B. *hath ordered it thus, so to preserve unity as in Faith, so in the external Worship of God, and to prevent alterations, and changes which it would be exposed to, if in vulgar Languages.* Cap. 24. p. 61.

2. Observe that not onely the *Lessons* are read, but also all the *Prayers* and *Praises* which are used in the publick Service of the *Church* of *Rome*, are said in *Latin*, that is in a Tongue no where vulgarly understood, the custome therefore of performing the whole *publique Service* of that *Church* in *Latin*, must be that custome which by this definition of the *Trent Council* is to be retained.

3. Observe that 'tis confessed by these Fathers that *the Mass contains matter of great Instruction to the faithfull people*; so that were it celebrated in a Tongue known unto them, it would certainly minister great instruction to them, when pronounced audibly; 'tis also certain, that the *Mass* celebrated in *so low a voice as it is not possible they should hear it*, as a great part of it is, and in a Tongue unknown to the *Vulgar*, who most need Instruction, (as the *Latin* is to the generality of them) can minister no Instruction to them. These *Fathers* therefore must be supposed to determine,

That it was inexpedient to celebrate the *Mass* to the people, so as that it might minister great Instruction to them, and that they judged it better so to celebrate it, as that to them, who did most need it, it could minister no instruction.

So far are the *Jesuite* [b] *Fisher* and Dr. [c] *Vane* from misrepresenting their *Church*, when they tell us that *the drift of the Church in appointing Liturgies, or set forms of publick prayer, and readings in the Mass, was not for the Peoples Instruction*, so *Vane*; and that *the drift of the Church in appointing Liturgies at the oblation of the Eucharistical Sacrifice, was not the Peoples Instruction, but for other Reasons*; so *Fisher*.

[b] White p. 374.
[c] Vane p. 359.

In the 9th *Canon* of that *Session* it is thus decreed, [d] *If any man say that the custome of the R. Church, which recites part of the Canon, and the words of Consecration with a low voice, is to be condemned, or that the Mass ought to be celebrated onely in the vulgar Tongue, let him be* Anathema.

[d] *Si quis dixerit Ecclesiæ R. ritum quo summissâ voce pars canonis & verba consecrationis proferuntur damnandum esse, aut linguâ tantùm vulgari Missam celebrari debere, anathema sit.* Sess. 22. Can. 9.

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In opposition to these *Decrees*, and the concurring practice of the *Church* of *Rome*, the [c] *Church* of *England* hath declared, That *it is a thing plainly repugnant to the word of God, and the custome of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a Tongue not understanded of the people.*

[c] *Art.* 24.

The *Homily* concerning Common Prayer and Sacraments, beareth this Title. [f] *An Homily wherein is declared that Common Prayer and Sacraments ought to be ministred in a Tongue that is understood of the Hearers.* In the body of the *Homily* it is asserted, that [g] *of necessity it is required that the Common Prayer be had in a Tongue that the Hearers do understand.* And that should we administer it otherwise, *we should by that means bring all our Church Exercises to frivolous superstition, and make them altogether unfruitfull.* At the entrance upon this Question the Enquiry runs thus, [h] *Let us see whether the Scriptures, and examples of the Primitive Church will allow any vocal Prayer, or any manner of Sacrament, or other publick or common Rite or Action pertaining to the profit and edifying of the unlearned, to be ministred in a Tongue unknown, or not understood of the Minister or People*; to which *Question*, saith the Homily, *we must answer No*; and it ends thus. [i] *Let us therefore conclude with God, and all good mens assent, that no common Prayer, or Sacraments ought to be ministred in a Tongue that is not understood of the Hearers.*

[f] *Book of Homilies p.* 133.

[g] *p.* 137.

Ibid.

[h] *p.* 136.

[i] *p.* 140.

Now that it may be evident to all indifferent persons, how repugnant is that established practice of the *Church* of *Rome* to the avowed practice of the *Church* of *Christ* for many Ages, confirmed by *Scripture*, and by Reason. I shall endeavour to demonstrate.

" 1. That the publick Service of *Singing*, *Praying*, *Reading*, " was for the first six Centuries, and more, performed by " the *Church* of God, in a Tongue understood by the Peo- " ple.

" 2. That the *Fathers* do expresly teach, that it was ne- " cessary that the publick Service of Prayer, Singing and " Reading should be so performed.

" 3. That they condemned the contrary practice of cele- " brating the publick Worship in a Tongue not understood

" by

" by the common People, as opposite unto the Word of
" God, and to the ends for which the publick Service was ap-
" pointed.

" 4. That this practice may be disproved by most evident
" and cogent Reasons, built upon the Assertions of the *Holy*
" *Fathers*; in a word, that they most plainly do condemn
" all that the *Church* of *Rome* doth practise, and hath decreed
" in this matter, and justifie all that the *Protestants* assert in
" opposition to her determinations.

§ 2. *Containing the Confession of* Romanists, *that this was the practice of the* Primitive Church.

That the publick Service of Singing, Praying, Reading was for the first six Centuries, and more, performed by the Church of Christ in a Tongue understood by the people, is so extremely evident, that divers learned *Romanists* confess the thing, or at the least do in the general acknowledge, that the practice of the *Primitive Church* was suitable to what the *Protestants* do practise and contend for.

John Beleth saith, [k] *It was forbidden in the Primitive Church that any man should speak in an unknown Tongue, unless there were some body to interpret. Hence that laudable Custome obtained in some parts of the Church, that the Gospel being pronounced according to the letter, it was presently expounded in the vulgar Tongue.*

Erasmus [l] in his Book *de Modo Orandi* saith, *It were much to be desired that the whole Divine Service were said in a Language understood by all the people, as it was wont to be practised in ancient times.*

[k] *In primitiva Ecclesia prohibitum erat ne quis loqueretur nisi esset qui interpretaretur; quid enim prodesset loqui, nisi intelligeretur. Sum. de div. offic. in proœmio.*

[l] *Has Sacerdos olim sic pronunciabat ut totus populus & audiret, & intelligeret, eóque veluti pariter cum illo oraret, tacitis duntaxat affectibus, demùm voce clarâ accineret* Amen. De Modo Orandi, p. 64, & p. 70.

Cassander in his *Liturgicks* saith, that [m] *The Ancients did so read the Canonical Prayer, and especially the Consecration of the Body and Bloud of our Lord, that the People might understand and say Amen to them*, and that *they* both *read and prayed in a Tongue understood by the people*, he proves by Testimonies of a much later date than I assign.

[m] *Canonicam precem ità veteres legebant ut à populo intelligi possit. Cap. 28. Cap. 36.*

We deny not, ſaith [n] *Johannes Hoffmeiſterus, but that the publick Prayers in the Church were for a long time celebrated in the vulgar Tongue.* He adds, that *in the time of* Chryſoſtome *the ſolemn publick Prayers were made in the vulgar Tongue, that ſo the Chriſtian people might imitate in their minds the prayer of the Prieſt.* And indeed the words of [o] *Chryſoſtome* upon the Subject are a convincing demonſtration that in his time this practice every where obtained. *For*, ſaith he, *in the prayers you may obſerve the people introducing many things together with the Prieſt, for the prayers which are made for the* Energoumenoi, *the Penitents, are common to the Prieſt and to the People, and they all ſay the ſame prayer. Again, when we drive from the ſacred Curtains them that partake not of the Holy Table, another prayer is to be made, and then we all do in like manner fall down upon the pavement, and do all riſe up again. Our Thankſgivings are alſo common, for neither doth the Prieſt give thanks alone, but all the People with him.*

[n] *Com. in* 1. *ad* Cor. *p.* 272.

Ibid. p. 260.

[o] Καὶ ἐν ταῖς εὐχαῖς δὲ πολὺ τὸν λαὸν ἴδοι τις ἂν συνεισφέροντα, καὶ γὰρ ὑπὲρ τῶν ἐνεργουμένων, ὑπὲρ τῶν ἐν μετανοίᾳ κοιναὶ, καὶ παρὰ τοῦ ἱερέως, καὶ παρ᾽ αὐτῶν γίνονται αἱ εὐχαί— καὶ πάντες μίαν λέγουσιν εὐχήν— οὐδὲ γὰρ ἐκεῖνος εὐχαριστεῖ μόνος, ἀλλὰ καὶ ὁ λαὸς ἅπας. *In* 2. *Ep. ad* Cor. *Hom.* 18. *p.* 647. *Ed.* Savil.

§ 3. *Containing the expreſs Teſtimonies of the* Fathers, *that the publick Service was by them celebrated in a Tongue underſtood by the People.*

Nor is it to be wondred that men of learning, who had peruſed the Writings of the *Ancient Fathers*, ſhould thus ingenuouſly confeſs that which is with ſuch frequency and plainneſs delivered by them, that he who runs may read it: For *Juſtin Martyr*, who lived in the ſecond Century, declareth that it was the cuſtome of the *Chriſtians*, when any perſon was baptiſed, [a] *to bring him to their aſſemblies, where they were gathered together putting up common prayers for themſelves, for the baptized perſon, and for all others throughout the World with an attentive mind.* And the ſame perſon deſcribing the *Chriſtians Sundays* Exerciſe, ſpeaks thus; *We come together all into one place, and hear the Writings of the Prophets and Apoſtles read unto us, and when the Reader hath performed his part, the Preſident of the Aſſembly exhorts us to the imitation and practice of the good things read. This being done, we all riſe up together, and pour forth our ſupplications, and when we ceaſe from praying, the Bread and Wine is brought, which the Preſident taking, gives Praiſe and Glory to* God

Cent. 2.

[a] Ἐπὶ τοὺς ἀδελφοὺς ἄγομεν ἔνθα συνηγμένοι εἰσὶ κοινὰς εὐχὰς ποιησόμενοι εὐτόνως, *animo intento, lat. p.* 97.

God the Father by the Son and Holy Ghost. Which Prayers and Thanksgivings he having finished, [b] *all the people approve of them, by saying* Amen. *And the Priest having finished his Thanksgiving, and all the people having signified their approbation of it, the Deacons proceed to distribute,* &c. From which passages it is evident that all the *Christians* then assembled did *pray together*, that they thus prayed *with a mind intent upon the things which they petitioned for*, saith the *Latin*; that all the *Christians* present did *approve of*, or signifie their consent unto the Prayers and the thanksgivings of the *President*, by saying *Amen* to them, which, saith St. *Paul*, the man who understandeth not these Prayers, and these Thanksgivings, cannot doe; they therefore all did understand them, because they all confirmed them with their approbation, or wishing *So be it*. And whosoever will consult even the most ancient forms of *Liturgie*, and compare them with the account this *Martyr* gives us of the joint practice of the *Christians* of his Age, cannot doubt but that the *Christians* joined in, and understood the prayers mentioned by the *Apologist*.

[b] Πᾶς ὁ παρὼν λαὸς ἐπεφημεῖ λέγων Αμὴν· καὶ ἐπευφημήσαντος τοῦ παντὸς τοῦ λαοῦ. Apol. 2. p. 97, 98.

1 Cor. 14. 16.

For whereas *Justin M.* saith, that when any one declared his belief of what the *Christians* taught, and promised to live accordingly, [c] *the Christians fasted and prayed together with him.* The *Constitutions Apostolical* declare in like manner, that before the prayer for the person to be baptized, the *Deacon* said to the *Faithfull* thus, [d] *Let us all who are faithfull pray earnestly for them, that the Lord would make them worthy, who by baptism are initiated into the death of Christ, to rise with him, and to be made partakers of his Kingdom.*

[c] Συνεύχομένων ἡμῶν, Apol. 2. p. 93.

[d] Ἐκτενῶς οἱ πιστοὶ πάντες ὑπὲρ αὐτῶν παρακαλέσωμεν, l. 8. c. 7.

Whereas *Justin* adds, that when such persons are baptised the *Christians* assembled, [e] *put up common prayers for themselves, for the baptized, and for all throughout the World*; the prayer for the *Faithfull*, extant in those *Constitutions*, shews this punctually true: For there they are said to pray for the *Holy Catholick Church* in general, and for her several Members, for the *newly baptized persons* in particular, and for *those that were without*; and that the people understood, and joined in this prayer is plain from these words uttered by the *Deacon*, to prepare them so to doe. [f] *Let all the Faithfull kneel, let us pray to God through Jesus Christ, let us all earnestly*, (or, with one voice) *call upon God through his Christ.*

[e] *Ibid. c.* 10.

[f] Ὅσοι πιστοὶ κλίνωμεν γόνυ. Δεηθῶμεν μὲν τοῦ Θεοῦ διὰ τοῦ Χριστοῦ αὐτοῦ πάντες συντόνως τὸν Θεὸν διὰ τοῦ Χριστοῦ αὐτοῦ καλέσωμεν. cap. 9.

And lastly, Whereas *Justin* adds, that the Prayers and Thanksgivings made by the *President*, concluded with the *Approbation* and *Amen* of all the Faithfull. These *Constitutions* shew that the *Laity* had their share in those Prayers and Praises, that they used the same Responses which are in our *Liturgy* before the consecration of the Sacrament, that they all said together, * *Holy, holy, holy, Lord God of Hosts*, &c. that they all answered † *Amen* at the conclusion of the prayer. So that it cannot in the least be doubted, but that in those times the *Faithfull* understood the sense and meaning of those prayers in which the *Deacon* called upon them to join with so much earnestness and Devotion.

* Cap. 11.

† Cap. 12. p. 349.

Clemens of *Alexandria* is a second witness of this Age, that in his time the *Church* of *Christ* used a Language known to the *Faithfull* in her publick Offices: For giving an account of the *Altars* of *Christians*, he saith, that [g] *The terrestrial Altar of the Christians is the Assembly of them who join in prayers, having as it were one voice, and one mind, or Sentence. That there may be properly said to be in the Church* [h] *σύμπνοια, one breath, or one consent, for the Sacrifice of the Church is the word that doth ascend as Incense from holy Souls, their whole minds together with their Sacrifice, being disclosed to God. But the Heathens*, saith he, *will not believe us when we tell them, that the truly holy Altar is the just Soul, and that an holy Prayer is the Incense which ascends up from it.* And again, *The Sacrifices we offer to God must not be sumptuous but acceptable to him, and the Incense composed in the Law*, viz. [i] *that of Prayer, composed of many Tongues and Voices, or rather of divers Nations and Customes.* Now how can they be properly said to have *one mind*, or *Sentence*, or properly even to join in prayer, who do not know the meaning of each others prayers? How can it truly be affirmed that there is *σύμπνοια ἐν ἐκκλησίᾳ, a consent*, or as it were, *a breathing together of the Church* in the prayer which most of them understand not? How can that prayer be said to *ascend from holy Souls*, and be *a disclosure of the mind to God*, of which the mind hath no conception, because no understanding? why must men be [k] *gathered together for praises with a pure mind*, why must they pray with *many Tongues* and *Voices*, if they may pray as well in a Tongue barbarous and unknown?

g Τὸ ἄθεσμα ἐπὶ ταῖς εὐχαῖς ἀνακειμένων μίαν ὥσπερ ἔχον φωνὴν τὴν κοινὴν καὶ μίαν γνώμην. Stro. 7. p. 717. A.

h Ἡ σύμπνοια καὶ ὑπὲρ τῆς ἐκκλησίας λέγεται κυρίως, καὶ γὰρ ἔστιν ἡ θυσία τῆς ἐκκλησίας λόγος ἀπὸ τῶν ἁγίων ψυχῶν ἀναθυμιώμενος, ἐκκαλυπτομένης ἅμα τῆς θυσίας καὶ τῆς διανοίας ἁπάσης τῷ θεῷ. *Ibid.* P. 717.

i Τὸ ἐκ πολλῶν γλωσσῶν τε καὶ φωνῶν καὶ τῆς εὐχὴν συγκείμενον. p. 719.

k Κατὰ τὸν αἶνον συναγόμενον καθαρῷ μὲ τῷ νῷ. *ib.*

§ 4. Add

§ 4. Add to this the Testimony of his Successour *Origen*; which will give light unto it, who to the accusation of *Celsus* that the *Christians* ascribed Virtue to *barbarous Names*, thus answers, *Let him shew whom we name barbarously as calling upon him for help*; *No*, saith he, *Celsus* here *vainly objects these things to us, and unreasonably applies that to Christians which belongs to others, for we Christians do not so much as use in our prayers the Scripture Names recorded there by God*; *but the* Greeks (in their prayers) *use the Greek, the* Romans *the Latin Tongue, and so* [l] *every one of us prays to God according to his own Dialect, and celebrates his praises as he can, and he who is Lord of all Dialects hears them praying in every tongue, hearing them as if it were one voice manifested from divers Tongues according to the things signified by them: For the great God is not one who hath chosen one Tongue, Greek, or barbarous, before others, as either not knowing, or not regarding what was spoken to him in other Languages*; so certain is it, that this *Ancient Rite of every Church*, as the *Trent Council* calls their *Latine Service*, was not yet come into the *Church* of *Christ*. Cent. 3.

[l] Ἕκαστος κατὰ τὴν ἑαυτοῦ διάλεκτον εὐχεται τῷ θεῷ, καὶ ὑμνεῖ αὐτὸν ὡς δύναται καὶ ὁ πάσης διαλέκτου κύριος, τοὺς ἀπὸ πάσης διαλέκτου εὐχομένους, ἀκούει ὡς μιᾶς ἵν' ἔπος ὀνομάσω φωνῆς τῶν κατὰ σημαινόμενα ἀκούων διαλεγομένης ἐκ τῶν ποικίλων διαλέκτων. *Lib. cont.* Cels. *p.* 402.

[m] *Tertullian* in his *Apology* gives this account of the *Christian* Assemblies, *We meet together, that with our prayers we may encompass God as with a band of Men*; now that this band of men all understood the things they prayed for, we learn from what elsewhere he teacheth, that prayer must be our [n] *reasonable service*, that it must be [o] *free from all confusion of mind, and sent from such a Spirit as is that Spirit to whom it is directed*, and who looks upon, and [p] *hearkeneth not to the voice, but to the heart*: For sure that service cannot be duly stiled *rational* in which the Reason bears no part, there can be no *intention*, or *freedom from confusion* in that prayer, where there is no perception of what things are pray'd for, nor can the heart join with the voice in such petitions.

[m] *Coimus ut Deum quasi manufacta precationibus ambiamus.* cap. 39.

[n] *Rationale Officium*, de Orat. c. 12.

[o] *Omni confusione libera debet esse orationis intentio, de tali Spiritu emissa qualis est Spiritus ad quem emittitur.* c. 10.

[p] *Deus non vocis sed cordis auditor est*, cap. 13.

St. *Cyprian*

St. *Cyprian* ſaith, that [q] *when we come together with our Brethren, and celebrate divine Sacrifices with the Prieſt of God, we muſt be like to* Anna, *who ſpake not with her voice, but with her heart; becauſe*, as he had learned from his Maſter *Tertullian*, *God is the hearer not of the voice, but of the heart.* He adds, [r] that *we muſt watch, and apply our ſelves to prayer with our whole hearts, that the heart then muſt think of nothing but what it prays for.* And that we may be ſure he ſpeaks this of the publick Service of the *Church*, He adds, that *for this end the Prieſt, before they betake themſelves to prayer, prepares the minds of the Brethren by ſaying, lift up your hearts; and when the People anſwer, we lift them up unto the Lord; they thereby are admoniſhed, that they ought then to think of nothing but the Lord; as conſidering, that then we ſpeak to God.* And *of this we ought to be more carefull, becauſe the Enemy oft diverts our minds from God,* [s] *ſo that we have one thing in our hearts, another in our mouth; whereas, it is not the ſound of the voice, but our mind and ſenſe which with ſincere intention ought to pray to God.*

[q] *Quando in unum cum fratribus convenimus & ſacrificia divina cum Dei Sacerdote celebramus, &c. de Orat. Dom. Ed.* Ox. *p.* 140.

[r] *Vigilare & incumbere ad preces toto corde debemus nec quicquam tunc animus quàm id ſolum cogitet quod precatur, p.* 152.

[s] *Ut aliud habeamus in corde, & aliud in voce, quando intentione ſincera Dominum debeat non vocis ſonus, ſed animus & ſenſus orare.* Ibid.

Cent. 4. § 4. *Athanaſius* informs us, that when his *Church* was beſet with the Army of *Syrianus*, he commanded the *Deacon* to recite that Pſalm, *For his mercy endureth for ever*; *and the People to hearken to it.* And he declares, [t] that "it is beſt for the People "to meet together in a place capable of them all, becauſe this "ſhews the concord of their ſouls, and will the ſooner procure "audience; for if according to our *Saviour*'s promiſe, *where "two concur in one petition, it ſhall be granted*; how much more, "when there is one voice of ſo great a multitude ſaying *Amen?*

[t] Ἐν αὐτῷ συνελθεῖν καὶ μίαν καὶ πλὴν αὐτὴν μετὰ συμφωνίας τῶν λαῶν γίνεσθαι εὐχήν· τοῦτο βέλτιον ἦν, τοῦτο γὰρ πλὴν ὁμοψυχίαν ἐδείκνυε τοῦ πλήθους, ὅπου καὶ παχέως ὁ θεὸς ἀκούει, εἰ δὲ, καὶ τὴν τοῦ σωτῆρος ἐπαγγελίαν, ἐὰν δύο συμφωνήσωσιν, &c. τί ἐὰν τοσούτων λαῶν συνελθόντων μία γένηται φωνὴ λεγόντων τῷ θεῷ τὸ Ἀμήν. *Apol. ad* Conſtant. *p.* 683.

St. *Baſil* in his Epiſtle to the *Clergy* of *Neocæſarea*, who were incenſed againſt him and his *Monks*, upon ſuſpicion that *they had* [v] *changed the Ancient way of Pſalms and Melody*, returns this Anſwer;

[v] Ψαλμῶν καὶ τρόπον μελῳδίας. —παρήλλαγμαι. *Ep.* 63. *p.* 95.

Answer; that [x] *the way they used was consonant to the custome of all the Churches of God. For the People rising by night, go to the house of prayer, making confession to God with affliction, and with a confluence of tears; then rising up from prayers, they fall to singing, sometimes alternately, thence strengthning their meditations of the Oracles, and moving themselves to* [y] *attention, and undistractedness of heart; at other times permitting one to begin the melody, the rest sing after him; and so betwixt praying and singing they divide the night. And the day dawning,* [z] *we all in common, as from one mouth and heart, offer a Psalm of confession to God, every one making the penitential words his own; And if,* saith he, *you avoid us for these things, you must fly also the* Ægyptians, *both the* Libyas, *those of* Thebes, Palestine, Arabia, Phœnicia, Syria, *and them that dwell near* Euphrates; [a] *and in a word, all by whom Prayers, and Vigils, and Psalmodies are prized.*

[x] Τὰ νῦν κατεστηκότα ἔθη πασαις τοῖς τοῦ θεοῦ Ἐκκλησίαις συνῳδὰ ὄντα καὶ σύμφωνα, p. 96.

[y] Ἐν τῇ προσευχῇ καὶ τὸ ἀμετεώριστον τῆς καρδίας. Ibid.

[z] Πάντες κοινῇ ὡς ἐξ ἑνὸς στόματος, καὶ μιᾶς καρδίας, &c. p. 97.

[a] Καὶ πάντας ἁπαξ ἁπλῶς παρ' οἷς ἀγρυπνίαι καὶ προσευχαὶ καὶ αἱ κοιναὶ ψαλμῳδίαι τιμῶνται. Ibid.

The same St. *Basil* saith, that [b] *from the prayers of men, women and children to God a mixed sound was heard in the Church as it were of a wave dashing against the shore.* Which words of *Basil* St. *Ambrose* almost translateth; saying, that *the Church is well compared to the Sea,* because [c] *in the prayer of all the common people she makes a noise, as in the reflux of the waters*; then *both from the responses of the Psalms, and the singing of men, women and children results a sound like that of waters.* The *Churches* Prayers were therefore uttered then in such a Language as all the common people, yea even women and children were acquainted with.

[b] Ἐν Ἐκκλησίᾳ συμμιγὴς ἦχος, ὃν πνεῖ κύμα τῆς πρεσβυτέρου, ἀνδρῶν καὶ γυναικῶν, καὶ νηπίων κατὰ τὰς πρὸς θεὸν ἡμῶν δεήσεις ἐκπέμπει, *in Hexam. Hom.* 4. *To.* 1. *p.* 46.

[c] *In oratione totius plebis tanquam undis refluentibus stridet, cantu virorum, mulierum, virginum, parvulorum consonus undarum fragor resultat.* Hex. *l.* 3. *c.* 5.

§ 6. St. *Jerome*, speaking of the concourse of the whole swarm of *Eastern*, and many of the *Western Nations* to *Jerusalem*, saith, [d] *their voice indeed is divers, but their Religion is one; we have almost as many choires of singers, as there be diversity of Nations. When* Paula *dyed,* saith he, *they did not follow her with houlings and lamentations, as* Cent. 5.

[d] *Vox quidem dissona, sed una Religio, tot penè psallentium chori, quot Gentium diversitates,* Ep. Paulæ & Eustath. *ad* Marcell. *apud* Hieron. *F.* 45. *B.*

the

the men of the world are wont to doe, but [e] *with swarms of Psalms in divers Languages. Then*, saith he, *the Psalms sounded in their order in Hebrew, Greek and Latin, and in the Syrian Tongue, the whole multitude of* Palestine *being then present.*

[e] *Psalmorum linguis diversis examina concrepabant, Hebræo, Græco, Latino, Syróque Sermone Psalmi in ordine personabant. In Epitaph.* Paulæ, *F.* 65. *B.*

Cent. 6. § 7. *Cassiodorus* upon *Psalm* the 44th. writes thus: *Let us search why the Church of God is praised for the variety of her Rayment, since all simplicity and unity agrees to her, but here this signifies the variety and multiplicity of Tongues, because* [f] *All Nations sing in the Church according to the language of their Countrey, that they may shew to the Authour of virtues a most beautifull variety.*

[f] *Omnes Gentes secundùm suam patriam linguam in Ecclesia psallunt, ut Authori virtutum pulcherrimam diversitatem demonstrent.*

And *Cæsarius*, Archbishop of *Arles*, speaks thus unto the people, *I desire, and* [g] *admonish you my dear Brethren, that as oft as the Clergy pray at the Altar, or the Deacon summons you to prayer, by crying*, Let us kneel down, *you would faithfully incline not onely your hearts but your bodies also.* Where observe, that it was the * Custome of the *Deacon* before prayer, to say to the people, *Let us kneel down*, and when prayer was finished, *Stand up*, which he must doe in vain, if they understood not what he said, and much less could they *faithfully incline their hearts* unto the prayer which they understood not.

[g] *Rogo, ut quotiescunque oratio Diacono inclamante indicitur, non solùm corda, sed etiam corpora fideliter inclinetis. Hom.* 34.

* *Bona Rerum Liturg. l.* 2. *c.* 5.

§ 8. Moreover all the *Ecclesiastical Offices* used both in the *Western*, and in the *Eastern Churches*, shew that they were celebrated in a Tongue the people were supposed to understand.

That the prayers were read in a Tongue understood by the people, appears not onely from their constant custome of saying *Amen* to them, which, saith [h] St. *Jerom*, they *sounded forth like Thunder*, and which was, saith St. *Austin*, their *Subscription*,

[h] *Ad Martyrum sepulchra concurritur, ubi sic ad similitudinem cœlestis tonitrui* Amen *reboat. Proœm.* 2. *in Epist. ad* Galat. *F.* 75.

scription, consent, and their astipulation to the prayer, but also from the share they had in them, and from the *Priest*'s invitation of them to pray with him. The old *Ordo Romanus* was composed by, or in the time of *Gregory* the Great, and it declareth that [i] *The Priest turned himself unto the people, saying, Let us pray*; that *he stood by the Altar, saying, The Lord be with you, and, Let us pray*; now to what end should he thus turn himself unto them, or thus speak, if they perceived not the meaning of his words, or could not join with him in the prayers he uttered? Hence do the Writers on these Offices inform us, that *the Priest or Bishop saith, Let us pray, inviting the people to pray together with him. Isidore*, in his first Book of *Divine Offices*, saith, that *the order of Mass, or of the Prayers by which the Sacrifices offered to God are consecrated, is celebrated throughout the whole World in the same manner,* [k] *the first of them is a prayer of Admonition to the People, that they may be excited to intreat God earnestly; the second is a prayer of Invocation to God, that he would mercifully accept the prayers of the People.* Now to be sure the people were not admonished to pray in words they understood not, nor did the *Priest* beseech God to accept such prayers as they who made them did not understand.

[i] *Convertit se ad populum, dicens orate, p. 4. Dominus vobiscum & oremus, p. 8.*

[k] *Uno eodémque modo universus peragit orbis. Prima oratio est admonitionis erga populum ut excitentur ad deum exorandum. cap. 15.*

In the *Latin Mass* used, saith Cardinal *Bona* about seven hundred years after *Christ*, [l] *The Priest humbly turning himself to the people standing round about him*, saith, *Brethren and Sisters, pray for me a Sinner, that mine, and your sacrifice may be acceptable to the Lord God omnipotent before his sight*. Then they all answer, *Let the Omnipotent God receive the Sacrifice at thy hands, and let thy prayers ascend in remembrance before the Lord, and let him hear thee who made thee an Intercessour for our sins; let all the Saints and elect of God pray for thee, let him remember all thy Sacrifice, and let thy Burnt-offering be made fat*, &c.

[l] *Tunc Sacerdos humillimè se convertit ad circumstantes, dicens, Orate pro me peccatore; tunc respondetur ei à singulis, suscipiat omnipotens deus, &c.* Rerum Liturg. p. 949.

Albinus informs us, that *the Priest saith let us pray*, and that then *the* [m] *Church prays with the Priest, not with their voice, but with the heart, there is silence, and the breast cries to God in the ears of God.* That He invites

[m] *Orat Ecclesia cum sacerdote non voce sed corde, &c.* De Div. Off. c. de Celebr. Miss. p. 90. *Ibid.* p. 82. 84.

 them

them to pray with him, saying, *Let us pray*, that after the Incense the *Priest* turns himself to the People, [n] *requiring them to join their prayers to his, that he may deserve to be heard for their salvation.* * *Amalarius Fortunatus* not onely cites and approves that passage of St. *Cyprian*, produced already out of his Treatise on the Lord's Prayer, and that of † *Ambrose*, that *the unskilfull hearing what he understands not, knows not the end of the prayer, and so answers not Amen, that the Benediction may be confirmed.* But also saith, that the words, *for ever and ever*, [o] *are pronounced with a loud voice, that they may be heard by the people, and the prayer may be confirmed by the Answer of the people.* And giving an Account of the *Secretum*, so called, because the *Priest* said it with a loud voice; He informs us, that *it belongs to the Priest alone to offer Sacrifice to God, to whom, because we speak by thoughts, there is then no need of a loud voice*, but [p] *in the following prayer the Priest calls out to the people, lift up your hearts, and therefore here a loud voice is necessary, that altogether they may give thanks to God.* And speaking of the *Hymn* before the passion of our Lord, He saith it is called *the preparation, because it prepares the minds of the Brethren to an honesty becoming the convention of Holy Angels, and to the Reverence of the consecration*, [q] *and therefore is sung with a loud voice.* And again, *then*, saith he, *follows the Lord's prayer, which it behoves us to sing with great caution*, [r] *that we may retain in our minds the things which with our words we pronounce.* And lastly, *the whole People, with the Priest, commend themselves together to God, saying, look upon thy Servants, and thy works,---- and this with the words*, [s] *we ought to retain in our minds.*

[n] *Poscens ut jungant preces suas precibus ejus. Ibid. p. 82.*

* *De Eccl. Offic. l. 3. c. 9.*

† *Cap. 19. p. 182.*

[o] *Excelsè profertur ut audiatur oratio & populi responsione confirmetur. Ibid. p. 189.*

[p] *In sequenti oratione clamat ad populum, ut habeat sursum cor,—— igitur hoc necessario extollitur voce quod omnibus licet simul agere, i. e. Gratias referre Deo. Ibid. c. 20. p. 192.*

[q] *Ideo excelsa voce cantatur. c. 21. ibid.*

[r] *Ut ipsas res in mente teneamus quas verbis pronunciamus. l. 4. c. 2. p. 215.*

[s] *Hoc debemus cum his verbis tenere in mente.*

* *De Instit. Cler. l. 1. c. 33. p. 328.*

* *Rabanus Maurus* saith, that *after the Priest goes to the Altar, the Litany is begun by the Clergy, that the general prayer may go before the special supplication of the Priest*, and that this general prayer was generally understood by the people is evident from this consideration, that the *Priest* before it was accustomed to say, *Let us pray for the Holy Church of God, for our Blessed Pope, for all the Bishops, for the faithfull, for the Catechu-*

mens

mens, for the penitents, for the perfidious Jews, the Hereticks, the Pagans; and of this custome St. *Austin* speaketh, saying, *The Priests rehearse the Litanies with a loud voice, and* [t] *common prayer is enjoyned by the mouth of the Deacon*; and more fully in these words: [u] *Exercise thy disputations against the prayers of the Church, and when thou hearest the Priest of God exhorting the people at his Altar to pray for the unbelievers, that God would convert them to the Faith; for the Catechumens that God would inspire them with a desire of Regeneration, and for the faithfull, that they may persevere in that which they have begun to be, deride the Holy voices.*

[t] *Communis oratio voce Diaconi indicitur, Ep.* 119. c. 18.

[u] *Exerce contra orationes ecclesiæ disputationes tuas, & quando audis sacerdotem Dei ad Altare exhortantem populum Dei orare pro incredulis ut eos Deus convertat ad fidem, & pro catechumenis ut eis desiderium Regenerationis inspiret, & pro fidelibus ut in eo quod esse cœperunt, ejus munere perseverent, subsanna pias voces. Ep.* 107. *p.* 493.

This also will be farther evident from the *Alternate prayers* of Priest and People, in which he speaks to them, and they return their Answer to him, of which we have early mention in the Apostles Constitutions, in St. *Cyprian*, in the forementioned places, in *Cyril* of *Jerusalem*, who tells us, that *the Priest saith, Lift up your Hearts, the People answer, We lift them up unto the Lord. The Priest saith, Let us give thanks to the Lord; the People, It is fit and just; the Priest, Holy things to holy persons; the People, There is one holy, one Lord Jesus Christ.* In St. *Chrysostome*, saying, *in the tremendous Mysteries, the Priest prays for the People, and the People for the Priest,* [x] *for this alone is signified by those words, And with thy Spirit.* In * St. *Austin*, in very many places of his works. In the *Ordo Romanus* we have frequent mention of this Response, *And with thy Spirit*, and also mention of all the others cited by St. *Cyril.* † *Albinus* upon these Responses remarks thus, that *The Church having received the wholsome salutation from the Priest, salutes him again in prayer, desiring that as he prayed the Lord might be with them, so would he be with him, saying, And with thy Spirit. That by the words* sursum corda, *the Priest exhorts the People to direct their hearts from worldly cares, to the Lord; the People answer, We lift them up unto the Lord; as if they should have said, we have them lifted up as thou commandest; the Priest again exhorts them saying, Let us give thanks unto our Lord God, you, and I together, the People affirm that it is fit and just to give him thanks.*

Catech. Mysl. 5. *p.* 240.

[x] Τὸ γὰρ μετὰ τοῦ πνεύματός σου οὐδὲν ἄλλο δηλοῖ ἢ τοῦτο. *Hom.* 18. *in* 2 Cor. *p.* 647.

* De vera Rel. c. 3. *in* Ps. 148. *Serm.* 4. *de Temp. de bono, vid.* c. 16.

†*Ed.* Hittorp. *p.* 45, 71, &c.

And the short *Exegesis* of the *Mass* published at *Paris* 1548. saith, that the ? *Ancient Priests, who regarded not so much the ornament of speech, as the salvation and edification of the people*, N. B. were wont to say, Lift up your hearts in the Vulgar Tongue.

? *Antiqui Sacerdotes qui non tàm curabant de cultu sermonis, quàm de salute & ædificatione plebis, propter Idiotas & Rusticanos —Vulgari sermone sursum corda dicere solebant.* Exeg. *in Miss. Can. p.* 9.

Moreover, that the *Prayers* of the *Greek Church* are performed in *Greek*, and that they were performed so as to be understood by the people, their *Liturgies* sufficiently assure us.

Goar. *in Lit.* Chrys. *n.* 65. *p.* 123.

I. From those words so frequent in them, *Let us pray unto the Lord*; by which the *Deacon* admonishes himself and others to pray before the Priest begins the Collect. And again, * *Let us pray in peace*; *by which the Deacon admonishes them*, saith *Goar*, *that their prayers ought to be made in peace, not onely among themselves, but with an undisturbed mind.* From the *Deacons* call to say *with their whole soul, and their whole minds*, such and such prayers, and the peoples answer to them, * *Lord have mercy upon us*: which saith *Cabasilas*, is the prayer uttered † *by all the people*. From the *Responses* made by the people before the receiving the Sacrament, used in these ‖ *Liturgies*, as they are mentioned in the *Apostolical Constitutions*, and in St. *Cyril*.

* Κύριε ἐλέησον, *Lit.* Chrys. *p.* 992.

† Ἡ πᾶσα σύνταξις *apud* Goar. *p.* 129.

‖ *Lit.* Chrys. *p.* 996, 997. *Lit.* Chrys. *p.* 987, 988, 993, 995.

II. From those *Litanies* contained in their *Liturgies*, in which the *Deacon* calls upon them to pray.

1. *For heavenly peace, and the salvation of their souls*; *and* the people answer, *Lord have mercy upon us*. And saith

2. *Let us pray for the peace of the whole World, for the stability of the holy Churches of God, and for the concord of them.*

3. *For this holy House, and all that come to it with faith, reverence, and the fear of God.*

4. *For the Archbishop, the venerable Priests, and the whole Clergy and People.*

5. *For their most pious Kings, the whole Palace, and the Army, that God would fight with them, and subdue under their feet every enemy and adversary.*

6. *For this holy Mansion, the City, and the Countrey, and all the faithfull which dwell there.*

7. *For the good temper of the air, the prosperity of the fruits of the earth, and for peaceable times.*

8. *For*

8. *For those that travel by sea and land, that are sick, labouring, or captives, and their safety.*

9. *That they may be delivered from all afflictions, wrath, danger and necessity*: to every Petition of which *Litany* the people answer, as in our *Church*, *Lord have mercy upon us.*

Moreover the *Deacon* saith unto the people,

1. *Let us ask of the Lord, that this day may be upright, peaceable, holy, and without sin.* *Lit.* Chrys. p. 996.

2. *Let us ask of the Lord the Angel of peace, the faithfull guide and keeper of our souls and bodies.*

3. *Let us ask — indulgence, and remission of our sins and offences.*

4. *Let us ask — things good and convenient for our souls, and peace in the world.*

5. *Let us ask — that the residue of our lives may be spent in peace and penitence.*

6. *Let us ask — a Christian conclusion of our lives without pain, shame, and in peace, and a good defence at the formidable tribunal.*

7. *Let us ask — unity of faith, and communion of the holy Spirit*; to every of which Petitions the people answer as before. p. 1000.

III. This will be farther evident from the matter of the Prayers, in which it is expressly said, that *the people call upon the Lord, or pray with the Priest*, as in these words, *Grant thy abundant mercies to thy servants calling upon thy name. Grant, O Lord, to those that pray with us, proficiency in life, faith and knowledge. Remember those that are present, and pray with us.* Such lastly, is that concluding Prayer of *Chrysostome*, retained in our *Liturgy*: *O God, who hast given us grace with one accord to make our common supplications unto thee, and hast promised that when two or three are gathered together in thy name, thou wilt grant their requests; fulfill now, O Lord, the desires of thy servants*; for it is past my understanding to conceive how those Prayers can be said to be common, and put up with one accord, or symphony, or how the people present can be said to pray with the *Priest*, or call upon the Lord together with him, in words they do not understand. *Lit.* Chrys. *apud* Goar. p. 71. & p. 48, 65. *Ibid.* p. 66.

IV. This is evident from all those Prayers which the *Priest* begins mystically, or secretly, and concludes with a loud voice; for to what end doth he elevate his voice, if they who heard it, could not understand the meaning of it?

§ 9. From

§ 9. From the beginning, as *Justin Martyr* doth inform us, the Commentaries of the *Apostles*, and the Writings of the *Prophets* were read in the Assemblies of *Christians*, and that they were read so then as that the common people might understand them, is evident from what there follows, that *when the Reader ceased, the President of the Assembly made an exhortation to provoke them to the imitation of those excellent things* then read unto them. And from that passage of [a] *Tertullian*, *we meet together for the commemoration of the divine Scriptures--- we feed our faith, confirm our affiance, erect our hope by the sacred writings: from the reading of the Scriptures we derive the nourishment of faith.* From those words of * *Gregory Thaumaturgus*, *When the Gospel, or the Writings of the Apostles, are read, attend not to the Book, or to the Reader, but to God speaking from heaven,* which sure they could not be exhorted to doe, provided that his words were read unto them in an unknown tongue. And from those words of *Chrysostome*, [b] *they take not heed, nor do they mind that they come to God, that he discourseth to them. For when the Reader standing up cries out, thus saith the Lord; and the Deacon standing up, stops the mouths of all; he does not this in honour of the Reader, but of that God who speaketh by him. The Epistles which are read every day, are heard from Heaven — If a man came from the King, you would all attend to him; The Prophet comes from God, he speaks from Heaven, and no man hearkens to him: do you not believe that these things are spoken by God; these are Epistles sent from God?* From the like words of * St. *Austin*, *the holy Readings are proposed, which we may both hear, and out of which, God assisting, we shall discourse somewhat*; and from those passages so † frequent in him, *We have heard the Lesson of the Apostle, this is a faithfull saying*, &c. *we have heard the Psalm, we have heard the Apostle, we have heard the Gospel, all the divine Lessons agree.* From that *Decree* of the ‖ *Council* of *Valence* in *Spain*, *That the holy Gospels should be read after the Epistle in the Mass of the Catechumens in the order of the Lessons, because it was allowed not onely for the Faithfull, but for the Catechumens and Penitents to hear the salutary Precepts of our Lord Jesus Christ, and the Sermons of the Priest.* And that the custome continued from the *sixth* to the *tenth Century*, at

Apol. 2. p. 98. D.

[a] *Coimus ad literarum divinarum commemorationem, —fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus.* Apol. c. 39. *fomenta fidei de Scripturarum interlectione. Ad Veor. l. 2. c. 6.*

* *Serm. 2. de Annun. B. Virg.*

[b] Ὁυ περσέχουσι- - ὅτι αὐτὸς αὐτοῖς διαλέγεται, &c. Hom. 3. *in 2 Ep. ad* Thess. c. 4. p. 234.

* *Serm. 33. de verbis Domini.*

† *Serm. 10. de verb. Apost. Serm. 8. & de temp. Serm. 49.*

‖ *Cap. 1.*

at least, we are informed from the Writers of *Ecclesiastical Offices*. For in the *Ordo Romanus*, the Priest speaks thus to the *Catechumens*; *Our Lord not onely gave his Disciples a form of Prayer, but also shewed* [c] *with what mind and purity they ought to pray, as at present the sacred Lesson will shew to you*, viz. *When thou prayest enter into thy Closet*, &c. *Albinus* giving an account of the word *Hallelujah*, he saith, *it is used that he may be praised of all, by whose grace all are saved*; and that it is as if he should have said, [d] *because you are presently to hear the words of the Gospel bringing salvation, praise ye the Lord by whose kindness ye have been worthy to receive this grace.* He also adds, that *the Priest exhorts them to lift up their hearts; as if he should have said,* * *Being now sufficiently instructed and confirmed by the Apostolical and Evangelical Precepts, direct up your hearts from worldly cares unto the Lord.* [e] *After the refection of the mind from holy Scripture, follows heavenly joy*, saith *Amalarius. Then*, saith *Rabanus Maurus, doth the Reader read the Canonical Lesson,* [f] *that the mind of the hearers, being instructed by it, may become more attentive to other things.* And again, *then the Deacon reads the Gospel with great authority in the ears of the people,* [g] *that his doctrine may be heard to whom their whole intention is fervently inclined; and his virtue may be understood by the Gospel, the holy mystery of whose body is then celebrated.*

[c] *Qua mente & puritate precarentur ostendit ut in præsenti sacra hæc lectio demonstrabit*, p. 40.

[d] *Quia verba Evangelii salutem conferentia mox audituri estis, &c. de div. off. cap. de celebr. Miss.*

* *P.* 83.

[e] *Post refectionem mentis de sancta Scriptura, l.* 4. *c.* 3. *de tertia.*

[f] *Ut animus Auditorum per hanc instructus ad cætera intentior adsurgat. de instit. cler. l.* 1. *c.* 33. *p.* 328.

[g] *Ut ipsius ibidem audiatur doctrina ad quem fervet intentio tota.* 16. *p.* 329.

That in the *Greek Church* also the *Epistles* and *Gospels* were, and are still read unto them in the Vulgar Tongue, and so as that the people might understand the meaning of them, is still more evident; for before the reading of them, the *Deacon* always said πρόσχωμεν ὀρθοί, which word ὀρθοί, saith * *Cabasilas, calls for that diligence, attention and reverence which we ought to have when we speak or hear of heavenly things, of which the first sign we should give is the erection of the body*; He also said, προσχῶμεν, *by which word*, saith † *Cabasilas, he commands us not to stand slothfully, or negligently, but to attend with our minds to the things done and sung.* The *Priest* before the reading of the Gospel, saith, *let us hear the Gospel.* The *Deacon, The Lesson is taken out of such a place.* And the *Priest, let us attend to it*, which were all vain words, if the people did not understand the *Lessons*.

* Goar. *in Lit.* Chrys. *n.* 77. *p.* 125.

† *N.* 88. *p.* 128.

§ 10. As

* *Rerum Liturg. l. 1. c. 25. §. 19.*

§ 10. As for *singing*, it is confess'd by * *Cardinal Bona*, that in the times of the *Apostles*, and for some following Ages, the whole Congregation of the Faithfull did answer the *Priest* in solemn celebration of that Service, and were wont to sing together with the *Clergy*, this custome, saith he, is confirmed by *Chrysostome*, who speaketh thus, [h] *Anciently all met together, and sung in common, and this we doe at present*; And a little after he adds, what *Bona* took no notice of, [i] *He that sings, sings alone, though all sing after him, and the voice is carried, as it were, from one mouth.*

[h] Συνήεσαν τὸ παλαιὸν ἅπαντες καὶ ἐπὶ τοῦτο κοινῇ, τοῦτο πεποιήκαμεν καὶ νῦν. *Hom.* 36. *in* 1 Cor. *p.* 487.

[i] Εἷς γὰρ πάντες ἐφωνοῦσιν, ὡς ἐξ ἑνὸς στόματος ἡ φωνὴ φέρεται. *p.* 489.

"*Cæsarius*, *Bishop* of *Arles*, also taught the Laicks, or vulgar "sort, to sing Psalms and Hymns with an elevated modulated "voice, and to sing Prose and Anthems like as the Clergy, some "in *Greek*, and some in *Latin*, that there might be no time for "them to tell stories to one another in the Church. He also adds, that St. *Ambrose* commanded Psalms and Hymns to be sung after the manner of the *Eastern* parts, for the comfort of the Faithfull watching in the Church, and that St. *Austin* saith, that *this custome derived it self from* Milan, *to almost all the Churches of the West*. *Theodoret* informs us, that *because* Harmonius *the Heretick had composed Hymns by the sweetness of the sound to instill Impiety into the Hearers*, Ephræim Syrus *composed pious Hymns after the like manner, and thereby* [k] *he provided for the Hearers a most sweet and profitable Antidote*. *Rabanus Maurus* saith, [l] *It is requisite that when there is singing, all should sing*. As for the manner of performing this Duty *Amalarius Fortunatus* saith, that [m] *We ought to sing, and praise God more with the mind than with the voice*. That [n] *if we sing in the Choir, we sing with the Heart, for as much as the Heart is better than the Body, by so much is the service performed by it more devout than that which is performed by the Body*. And speaking of the *Antiphona*, he in like manner saith, that *as much as the Soul is better than the Body, so much is that singing which is performed by the Soul better than that which is performed by the Body*; and therefore

Ibid. Ex August. *Confess.* *l.* 9. *c.* 7.

[k] Περιστήσας τοῖς ἀκούσιν ἥδιστον καὶ ὠφελιμώτατον φάρμακον. *Hist. Eccl.* *l.* 4. *c.* 26.

[l] *Oportet ut quando psallitur, psallatur ab omnibus, De Instit. Cler. l. 2. c. 52.*

[m] *Canere igitur, & psallere, & laudare Deum magis animo quàm voce debemus, l. 3. c. 2.*

[n] *Si in choro cantamus corde cantamus, cap. 3.*

fore *that we ought to attend* * quæ sit Antiphona animæ, *what is the Anthem of the Soul.* * *L. 4. c. 7.*

§ 11. Moreover, that the Custome of many other *Christian Churches* was agreeable to that of the *Protestants*, we learn from good *Historians* and approved Authours: For,

1. Of the *Armenians*, * *Cassander* tells us out of *Petrus Bellonius*, that *all who assist understand the* Armenian *Tongue*, *which the Priest useth in celebration of their Service.* And *Brierwood* produceth many Witnesses to the same purpose. * *Liturg. p. 31.*

2. The same † *Brierwood*, from *Alvarez*, the *Portuguize*, and many other Authours, shews, that the *Habassins*, or *Midland Æthiopians*, do celebrate their Liturgie in their own Language, which also the Liturgie it self, if you mark the long Answers of the People to the Priest in those prayers, sufficiently attests. † *Ib. p. 188.*

3. And *no less certain*, saith he, *is it also of the* Moscovites, *and* Russians, *that their Liturgies are ministred in their vulgar Tongue.* The whole *Mass*, saith || *Cassander*, is wont to be celebrated by them in the Mother Tongue, and the Epistle and Gospel are recited out of the Choir with a loud voice to the people, that they may the better understand them. *Ibid.* || *Liturg. p. 32.*

4. And *as evident*, saith * he, *is it of the* Illyrians, *whom we commonly call* Sclavonians, *that they exercise their publick divine Service in their own Language*; and in particular *of the* Liburnians, *the more Westerly part of the* Sclavonians, *it is affirmed by* Aventine, *and of the* Dalmatians, *the more Easterly part of them*, *by* Angelus Rocha, *that they celebrate their Liturgies in their own Language.* Of these *Sclavonians* the History of the *Bohemian* persecution saith, that *in the Year of our Lord* 968. *when* Dethmarus *was consecrated Bishop*, *the then Pope endeavoured to deprive them of the use of the Mass in their own Tongue*, *whereupon they sent six of their Priests* ° *who obtain'd of the Pope that form of Liturgie in their Mother Tongue, which they still have.* * *p. 188.* *p. 189.*

° *Qui impetrabant à pontifice vernaculam Litanearum formam quæ hactenus extat, c. 5. p. 15.*

Lastly, [p] *Metrophanes*, a Monk of *Greece* informs us that the Creed was uttered in the *Eastern Church*, *even as all other things were with a loud voice, that all who were without the Veil might hear, and understand them.* And that *this Veil was opened, to signifie that to those who were Orthodox in Faith, all things were revealed, and to be heard, whether they were Men or Women, young or old, rich or poor.*

[p] Εκφωνεῖ δὲ τὸν ὅσπερ καὶ τ' ἄλλα μεγαλοφώνως ὥστε πάντας ἀκούειν καὶ συνιέναι τοὺς ἐκτὸς τοῦ φραγματόσματος πάντα ἀναχαλυμμένα καὶ ἄκρατα πᾶσι τοῖς ἀξιοδόξοις. White *Reply to* Fish. p. 378.

CHAP.

CHAP. II.

The CONTENTS.

The Fathers held it necessary that the Publick Service should be performed in a Tongue known to the People; this is proved, Cent. 4. *from the Testimonies of* Lactantius, Basil *and S.* Ambrose, § 1. Cent. 5. *From the Testimonies of S.* Austin *and* Cassianus, § 2. Cent. 7. *From the Testimony of* Isidore Hispalensis § 3. Cent. 8, & 9. *From the Testimonies of* Albinus Flaccus, Amalarius Fortunatus, *and* Walafridus Strabo, § 4. Cent. 11, & 12. *From the Testimonies of* Micrologus *and* Ivo Carnotensis § 5. Cent. 13. *From the* 9th *Canon of the* 4th *General Council of* Lateran § 6. *Concerning the Reading of the Lessons in a Tongue understood; this is farther proved,* 1. *From the custome of Reading the Lessons in divers Tongues, where the Assembly consisted of persons different in Language* § 7. 2. *From the Customs used in ordaining Readers* § 8. 3. *From the Custome of the Deacon to call upon the people to stand up, and hear the Gospel read,* § 9. 4. *From the Customs of the Priest before and after the Reading of the Gospel,* § 10. 5. *From the Custome of the People to sign themselves before and after, and say* Amen *to it,* § 11. 6. *From the Custome of the Reader, to mention the Book and Chapter,* § 12. 7. *From the Custome used in the Visitations of Bishops and Archbishops to enquire whether they who came to Church diligently listened to the Word read unto them,* § 13.

MOreover, the *Fathers*, in their occasional Discourses on this Subject, do very plainly shew they held it highly expedient, and even necessary for the Edification of the *Church*, and for the due performance of Prayer, of Reading, and of *Psalmody* in publick, that the people should understand what was read, prayed, or sung in the Assemblies. This will be

evident both from their expreſs words, and alſo from many indirect, but cogent Arguments.

Cent. 4.

[a] *Hæc eſt enim Symphonia, quando concinit in Eccleſia diverſarum ætatum atque virtutum, velut variarum chordarum indiſcreta concordia, Pſalmus reſpondetur, Amen dicitur. Hæc eſt enim Symphonia quam ſcivit Paulus, & ideo ait, pſallam ſpiritu, pſallam & mente.* In Luc. 15. p. 124. D.

[b] *In* 1 Cor. 14. 16.

§ 1. From the Teſtimony of [a] St. *Ambroſe*, who ſaith, *This is Symphony, when the unſevered Concord of divers Ages and Vertues ſings together in the Church, as divers ſtrings of an Inſtrument, the Pſalm is anſwered*; Amen *is ſaid. This is the Symphony which the Apoſtle knew, and therefore ſaith, I will ſing with the Spirit, I will ſing with the underſtanding alſo.* Now, ſaith the ſame [b] St. *Ambroſe, the unskilfull perſon hearing what he underſtands not, knows not the end of the prayer, & ſo he anſwers not* Amen. He therefore doth inſinuate, that this *Symphony* cannot be kept where the Service of the *Church* is in a Tongue not known to the Unskilfull.

[c] Τὶς ὑπεσημένως ὑπεζητεῖ τὰ ἐπιτεόγια. Baſil. *in pſ.* 28. *p.* 153. *E.*

St. [c] *Baſil* is more expreſs to the ſame purpoſe, For *God*, ſaith he, *is preſent beholding the affection of thoſe who come to the Church, the prayer of every one is manifeſt to him, he ſees, who prays with affection, who underſtandingly ſeeks heavenly things.--- But miſerable men leaving their houſes, run to the Church, as if they would receive ſome benefit, whenas they do not give attention to the words of God.* Then he proceeds to give this good Advice to ſuch careleſs Hearers, *Thou haſt a Pſalm the Prophets, the Evangelical Precepts, the Preachings of the Apoſtles*; [d] *let thy Tongue ſing, let thy mind ſearch out the meaning of the things ſpoken, that thou maiſt ſing with thy Spirit, and ſing with thy underſtanding alſo, God wants no glory, but he would have the worthy to be glorified; now as a Man ſoweth, ſo ſhall he alſo reap, ſow therefore thy doxology, that thou maiſt reap Crowns, Honours, Praiſes in the Kingdom of Heaven. Theſe things I have ſpoken by way of digreſſion, not unprofitably upon theſe words, in his Temple let every one ſpeak of his glory, becauſe of thoſe who talk unceſſantly in the Church, and of thoſe who unprofitably come thither*; which, as he elſewhere tells us, is the caſe of him who hears ſuch prayers he underſtands not, μηδενὸς ὠφελομένου, * *no man being profited by ſuch prayers:* His Doctrine therefore is, 1. That it is the duty of all that come to *Church* to attend to the word

Οὐκ ὑποδέχονται τὰς ἀκοὰς λόγοις θεῦ. *Ib.* p. 154. *A.*

[d] Ἡ γλῶσσα ψαλλέτω, ὁ νοῦς ἐρευνάτω τὴν διάνοιαν τῶν εἰρημένων, ἵνα ψάλλῃς τῷ πνεύματι, ψάλλῃς, καὶ τῷ νοί. *p.* 154. *c.*

* *Reg. Br.* 278.

word read, to pray understandingly, to sing so as that the mind may search the meaning of the words. 2. That when this is not done no benefit is received by what is read, sung or prayed. And, 3. That by coming thus unprofitably, God is robbed of his Glory, and the precept of the *Psalmist* is transgressed, which saith, *In his Temple let every man speak of his Glory.*

His Descant on the words of the following Psalm, *Sing to the Lord oh ye Saints of his*, is this, [e] *He sings not to the Lord who speaks the words of the Psalm with his mouth, but they who from a pure heart send up Psalmody to God.*

[e] Οὐ εἴ τις τῷ στόματι φωνεῖ τὰ τῆς ψαλμῳδίας ῥήματα ὅτος ψάλλει τῷ Κυρίῳ ἀλλ' ὅσοι ἀπὸ καρδίας καθαρᾶς ἀναπέμπουσι τὰς ψαλμῳδίας. *In ps. 29. To. 1. p. 163. D.*

And upon those words of the 32. *Psalm, v.* 3. *Sing praises well*, καλῶς ψάλατε, *i. e.* saith he, [f] *with a mind undistracted, and with sincere affection; sing in consent with one mind*, or spirit, *and with the unity of Love*; without this, in his judgment, we cannot sing well.

[f] Ἀκατατρεπτῳ τῇ διανοίᾳ εἰλικρινεῖ τῇ διαθέσει. *Ibid. p. 172. A.*

Amongst the Heathens subtile men have instituted faithfull silence in their sacred Offices, that the People may not know what they worship, saith *Lactantius*; and then he enquires thus, [g] *How shall God answer the request of any Supplicant, when he comes to pray unto him neither from his mind, nor with observance?*

[g] *Hinc fida silentia sacris instituta sunt ab hominibus callidis, ut nesciat populus quid colat.--- quomodo Deus præstabit precanti quicquid oraverit cùm ad precandum neque ex animo neque observanter accedat?* Lact. *l.* 5. *c.* 19. *p.* 519, 520, 521.

§ 2. In the 5th Century St. *Austin* is express for the necessity of using a Tongue known unto the People in the publick offices. For in his Commentary on the 18. *Psalm*, he speaks thus, *having prayed to God that he would cleanse us from our secret sins*, [h] *we ought to understand what this is, that we may sing with humane Reason, not with the voice of Birds: For Blackbirds, Popenjays, Crows and Pyes, and such like birds, are often taught to sound forth what they understand not,* * *but to sing knowingly is given by the will of God, not to Birds but Man.* And *so*, saith he, *do many evil men sing their wicked Songs. But*

Cent. 5.

[h] *Quid hoc sit intelligere debemus ut humana ratione, non quasi avium voce, cantemus.*

* *Scienter autem cantare naturæ hominis divina voluntate concessum est.*

* *We*

* *We who have learnt to sing the divine sayings in the Church, ought to be instant, that we may be, as it is written, the Blessed people which understands the joyfull sound; what therefore my beloved, we have sung with our joyfull voices we ought to know also with a serene heart.* And in his Comment upon *Psalm* 99 *Blessed*, saith the Psalmist elsewhere, *is he who knows the joyfull sound, let us run to this blessing,* [i] *let us understand the jubilation, let us not pour it forth without understanding, what need is there of the voice of Gladness, if we understand not the Jubilation, if our voice onely doth jubilate, and the heart doth not, for the sound of the heart is the understanding.* In his twelfth Book upon *Genesis* he discourses upon the different acceptations of the word *Spirit*, and saith, that *by the Apostle*, in the 1 *Cor.* 14. *it is evidently distinguished from the mind in these words, For if I pray in an unknown Tongue, my spirit prayeth, but my understanding is unfruitfull; since then the Tongue is here understood to speak obscure and mystical significations,* [k] *from which if you remove the understanding of the mind, no man is edified by hearing what he understands not,* (whence he saith thus, *he that speaketh in an unknown Tongue, speaketh not to Men but God, for no man understands, but the Spirit speaketh mysteries,*) *he sufficiently shews that he calls that a Tongue where there be significations, images or similitudes of things, which that they may be understood, want the insight of the Mind, and when they are not understood,* he saith, *that they are spoken with the Spirit, not with the mind, whence he adds more plainly, if thou blessest with the spirit, how shall he who occupies the place of the unlearned say* Amen *to thy Benediction, seeing he understands not what thou sayest.* And in his Book *de Catechisandis rudibus*, he speaks to those who come from Schools of *Rhetorick*, or *Grammar*, thus: [l] *Let them know that it is not the voice but the affection of the mind which reacheth the Ears of God, and so they*

* *Nos autem qui in Ecclesia divina Eloquia canere didicimus, simul instare debemus esse quod scriptum est beatus populus qui intelligit jubilationem; quod consona voce cantavimus sereno etiam corde nosse debemus.* c. 8. p. 683.

[i] *Intelligamus jubilationem, non eam sine intellectu fundamus, quid opus est jubilare & non intelligere jubilationem, ut vox nostra sola jubilet, & cor non jubilet, sonus enim cordis intellectus est,* p. 11.

[k] *A quibus si intellectum mentis removeas nemo ædificatur audiendo quod non intelligit, &c.*

[l] *Noverint non esse vocem ad aures Dei nisi animi affectum, ità enim non irridebunt, si aliquos Antistites & Ministros Ecclesiæ fortè animadverterint vel cum Barbarismis & Solecismis Deum invocare, vel eadem verba quæ pronunciant non intelligere perturbatéque distinguere. Non quia ista minimè corrigenda sunt, ut populus ad id quod planè intelligat dicat Amen, sed tamen piè toleranda sunt ab eis qui didicerunt ut sono in Foro, sic voto in Ecclesia benedici.* Cap. 9. p. 903.

will not deride them, if by chance they observe some Bishops or Ministers of the Church call upon God with some Barbarisms, or Solecisms, or who do not understand, or disorderly distinguish the words which they pronounce; not that these things should not be amended, that the People may say Amen *to what they plainly understand, but that they may piously be born with in those who have learned, that as in the* Forum *they commend with a sound* (or Hum.) *so in the Church, with the affection.* And in his fourth Book of Christian Doctrine, having laid down this Rule, that * *the Instructour of others must in all his Speeches primarily and chiefly endeavour to speak with that perspicuity that he may be understood,* that he should be carefull † *not with what eloquence, but with what evidence he speaks, that he who teacheth should avoid all words which do not teach,* m *for what profits the Integrity of speech, which the understanding of the Hearer cannot reach, seeing there is no cause at all of speaking, if they understand not what we speak, for whose sake we speak that they may understand us?* I say, having laid down these Rules in general, he adds that *this ought especially to be regarded in our Sermons to the people, where all hold their peace, that one may be heard, and have their faces intent upon him, and where it is neither the custome nor decent to enquire of any thing he understands not, and therefore the care of the Speaker should here especially be employed to help him that holds his peace,--- for what profits a Golden Key, if it cannot open what we would have opened, or what hurts a Wooden Key, if it can doe this, when we seek nothing else but that what is shut may be opened?* Which sayings of St. *Austin* are as full in confirmation of the Doctrine of *Protestants* and Condemnation of the *R. Doctrine*, as can be well imagined. For,

* C. 8.

† C. 9.

m *Quid enim prodest locutionis integritas quam non sequitur intellectus audientis cum loquendi omnino nulla sit causa si quod loquimur non intelligunt, propter quos ut intelligant loquimur?* Cap. 10.

Quid prodest clavis aurea si aperire quod volumus non potest? aut quid obest lignea, si hoc potest, quando nihil quærimus nisi patere quod clausum est? Cap. 11, 12.

1. Speaking to his *beloved Hearers*, he saith they ought *to understand what it is they pray, to be concerned to know the joyfull sound*; When they sing *to sing knowingly*; not onely with *joint Voices*, but with *heart serene*; that to pray and sing thus was to act like men, that to doe these things without understanding, was to doe them like brute Beasts. I wish the greater part of Romanists were less concerned in this comparison.

2. He

2. He declares as from St. *Paul*, that *No man is edified by what he understands not*, that the Speech which exceeds the capacity of the Hearer is unprofitable, and if so, must not the service of the *R. Church* be both unedifying, and unprofitable to all that understand not *Latin?* That *there is*, saith he, *no cause at all of speaking, but that they may understand*, that when the Minister is speaking, and the peoples faces are intently turned towards him, his great care should be to help their understandings; and therefore by just consequence to reade, and pray intelligibly, for if the *Priest* prays onely that God may hear, and not that Man may unite his petitions with him, there is no need that he should speak at all.

3. He adds, that when any *Bishops* or *Priests* in the *Church* Prayers call upon God in *Barbarisms*, or pronounce words they do not understand entirely, or distinguish duly, this ought to be amended, *that the People may say* Amen *to what they plainly understand*. Which is the very thing the *Protestants* desire to have amended in the *Church* of *Rome*.

Cassian in his second Book of the *Canonical manner of nocturnal Prayers and Psalms*, propounds to himself to produce for information of the *Novel Monasteries*, the most ancient custome of the * *Fathers*, which was preserved to the day he writ, throughout all *Ægypt*, and in pursuance of this design he tells us, that these *Monks* of *Ægypt* took their *Rule of living from the Evangelist St.* Mark, that at the beginning *they consulted* after what manner the daily Worship should be performed by the whole body of the *Fraternity*, that one of them rose up to sing the Psalms, and all the rest sate, n *having the whole intention of their hearts fixed upon the words of the Singer*; that o *they did persevere in prayer with great intention*; that *the* p *Devil made it his business to call off their minds from attention to the prayer*; and therefore they thought it more profitable to use short and frequent prayers; that q *they listened to the voice of the Singer with the whole intention of their Minds*; that they diminished the labour of the body, and that they might perform their *Vigils* with more intention of mind. And suitably to what he here relates, St. *Austin* doth inform us, that

* *Cap.* 2.

* *In psallentis verba omni cordis intentione defixis. De Orat. Nocturn. l.* 2. *cap.* 5.

o *Suis precibus intentiùs immorantur. Ibid. c.* 7.

p *Abducere mentem nostram à supplicationis intentione. cap.* 10.

q *Ad vocem psallentis omni cordis intentione dependeant. cap.* 12.

that [r] *The Brethren in* Ægypt *are said to have very frequent, but short prayers, darted as it were swiftly up to Heaven, lest that watchfully erect intention which is very necessary to him that prayeth, should, through the length of the prayers, vanish, or grow dull, and by this they sufficiently shew that this intention, as it is not to be wearied or blunted, if it cannot persevere, so if it can continue, it is not quickly to be broken off, for much speaking must be avoided in prayer, but not much praying, if fervent intention doth continue.*

[r] *Ne illa vigilanter erecta quæ adoranti plurimum necessaria est per productiores moras evanescat intentio. Epist.* 121. *c.* 10. *p.* 624.

The same *Cassian*, in his *Ninth Collation*, which is concerning Prayer, saith, [s] *It is sufficiently manifest, that he who prays not with a mind intent upon the prayers, cannot observe that number of three prayers which is wont to be celebrated in the Assemblies of the Brethren, to conclude the meeting.* And again [t] *offering up our prayers with this discipline and intention of Spirit, we may efficaciously sing, Let my prayer be directed in thy sight as incense.* And in his *Tenth Collation* he speaks thus, " The mind that being always flitting " and wandring, is distracted by divers things, in time of " celebration, performs no office as it should, for instance, " whilst it prays, repeats a Psalm or Lesson, whilst it sings, " it thinks on something else than what the Text of the Psalm " contains, when it recites the Lesson, it thinks of something " it would doe, or hath done, and so [u] *nothing is performed* " *orderly or conveniently.*

[s] *Satis constat illum trinæ orationis numerum--- eum qui intento animo non supplicat observare non posse. Collat. Non. p.* 527. *cap.* 34.

[t] *Hac qua diximus disciplina & intentione Spiritus exhibentes, &c. Ibid. cap.* 36.

[u] *Atque in hunc modum nihil disciplinatè nec opportunè recipitur, vel dimittitur. Cap.* 13.

Here then we learn, for farther confirmation of our Faith, and confutation of the *R. Doctrine*, that in our publick Service, the *whole intention of the hearts* of all that do assemble must be fixed on what is sung, or prayed, or read; that this *watchfull*, *fervent*, and *erect intention is very necessary to him that prayeth*; that without it we cannot observe our duty, cannot perform it *orderly* and *conveniently*, nor be able to say, *Let my prayer ascend before thee as Incense.* And lastly, that the *Devil* is the person chiefly concerned *to hinder this attention of the mind in Prayer.*

§ 3. *Isidore*

§ 3. [x] *Isidore* in his 1st Book of *Divine Offices*, saith, that *the Lesson yields no small Edification to the hearer, whence requisite it is that, when there is singing, all should sing, when praying, all should pray, when reading, what is read should silently be heard by all,* —— *and think not the profit is little which comes by hearing of the Lesson; for prayer it self is made fatter whilst the mind being filled with the Lesson, fresh in the memory, runs through the Images of the divine things it lately heard; for even* Mary, *the Sister of* Martha, *who, sitting at the feet of Jesus, heard the word attentively, is, by the voice of our Lord, declared to have chosen the better part.* And in his second Book he adds, that *He who is promoted to the degree of a Reader, must be skilled in the words he reads, and in their sense, that so expeditely he may know the way of pronouncing them* [y], *that he may help the minds and senses of all men to the understanding of them. Skilfull knowledge is therefore necessary in such things, that all things may be properly and conveniently pronounced;* —— *he also must know the accents, that he may not err in the syllable which he pronounceth long, for by reason of the mistakes of the unskilfull in this matter,* [z] *they who seem to have knowledge are wont by way of derision to object unskilfulness to us, detracting from us, and swearing we know not what we say. Moreover the voice of the Reader must be plain and clear, and accommodated to all kinds of pronunciation;* ---*it must also be grave, and without mimical gestures,* [a] *for the Reader must regard the Ears and Heart, and not the Eyes of others, lest he make them more Spectators than Hearers of him. It is an old opinion that the Readers had an especial care of their voice, because of pronunciation, that they might be heard afar off, whence long ago they were named Criers.* And in the following Chapter, having derived the Original of Psalterists, from *David*, he adds, that *from this Ancient Custome the Church took the Example of maintaining Psalterists,* [b] *by whose singing the minds of the hearers are excited to an affection towards God; and his singing,* saith he, *must*

[x] *Est autem lectio non parva audientium ædificatio, unde oportet ut quando psallitur, psallatur ab omnibus, cùm oratur, oretur ab omnibus, cùm lectio legitur, facto silentio, æquè audiatur ab omnibus.* De Eccles. Off. l. 1. c. 10.

[y] *Ut ad intellectum omnium mentes sensúsque promoveat,* l. 2. c. 11.

[z] *Solent irridere nos imperitiæ hi qui videntur habere notitiam detrahentes & jurantes penitùs nescire quod dicimus.* Ibid.

[a] *Auribus enim & cordi consulere debet Lector non oculis.* Ibid.

De Psalmistis cap. 12.

[b] *Quorum cantibus ad affectum Dei mentes audientium excitantur.*---

must be such as shews Christian simplicity, and may [c] *work compunction in the hearers.*

[c] *Quæ compunctionem audientibus faciat. p. 24.*

§ 4. [d] *Rabanus Maurus* adds, that *the Readers are they who preach the word of God, that he who is a Reader ought to be skilled in Books and Learning, and adorned with the knowledge of the words, and sense of them, that sounding them clearly and distinctly, he may instruct the hearts of the hearers*; and that *the Church maintains Psalterists, by whose singing the minds of the hearers may be excited to the love of God.* And in his second Book, and 52d. Chapter, concerning *Readers*, he saith, that *Reading is no small Edification of the Hearers, whence it is requisite that when there is singing all should sing, when praying all should pray, when reading, what is read should silently be heard by all*; and so he goes on, using the very same words which I have above cited from *Isidore, lib.* 1. *cap.* 10. *l.* 2. *cap.* 11. and in his third Book, and 30th. Chapter, he quotes that long passage formerly cited from St. *Austin*, where he saith, *What profits the integrity of speech, which the understanding of the hearer cannot reach, seeing there is no cause at all of speaking, if they understand not what we speak, for whose sake we speak, that they may understand*, &c. *Walafridus Strabo*, discoursing of the manner of *praying*, and modulating the voice, saith thus, *Let us consider how we ought to be in the sight of God, and of his holy Angels, and so let us stand to sing* [e] *that our mind may concur with our voice,—— as for the difference of voices, that is fit for divine praises which, howsoever it sounds, coming from the good treasure of the heart, agrees with the inward intention of the mind.*

[d] *De institutione Clericorum, l.* 1. *c.* 11. *de Lectoribus p.* 317.

P. 383.

[e] *Ut mens nostra concordet voci nostræ, vox internæ intentioni concordet. de Rebus Ecclesiast. l.* 1. *c.* 12. *p.* 398, 399.

Amalarius Fortunatus saith, that *Reason directs the Rays of the Appetite to the true Sun of the Lord, that by his light it may truly and perspicuously know what, and of what nature the thing is which it desires.* [f] *For no man wills that which he knows not what, or of what quality it is.* And again, [g] *We ought therefore both to sing, laud and praise God more with the mind than with the voice, that when the people pray, they are to be admonished that they ought to think of nothing but God, and*

[f] *Nemo enim vult quod omnino quid vel quale sit nescit, de Eccles. Off. l.* 1. *in proœm.*

[g] *Canere & psallere & laudare Deum magis animo quam voce debemus. l.* 3. *c.* 2. *l.* 3. *c.* 19. *p.* 192.

that

that not onely the sound of the voice, but the mind and sense ought with sincere intention to pray to God.

[h] *Cap.* 11. § 5. [h] *Micrologus* informs us, that *of necessity the Priest must say the Angelical Hymn with others lest he may seem to have deprived himself of his prayer, who in the preface of it, had supplicated that with the praises of the Angels, his and the voice of others might be admitted.* And again, that [i] *in the Mass men ought rather to be employed in publick, than in private prayers:* For *Pope* Innocent *writing to St.* Austin *and* Aurelian, *says, that we may profit more by publick and common prayers, than by our private.*

[i] *Cap.* 18.

Ivo Carnotensis saith, that *the Reader must be instructed in the Knowledge of Letters, that he may understand the sense of the words, and know the force of the accents, and may read distinctly,* [k] *lest by confusion of pronunciation, he deprive the Auditors of understanding, that he must know the pointings of the Sentences, and what is to be read indicatively, and what by way of interrogation, for these things not observed, disturb the understanding, and provoke the Grammarians to laughter, and this he must doe, because his business is not to consult the Ear but Heart.*

[k] *Ne confusione pronunciationis intellectum auditoribus auferat. Serm. de excell. s. ord. p.* 471.

§ 6. In the 4th General Council [l] of *Lateran* it is decreed, that *because in most parts, within the same City and Diocese, people of divers languages are mixed, having with one faith, divers Rites and Customes, we strictly charge that the Bishops of such Cities and Dioceses provide fit men, who, according to the diversity of their Rites and Tongues, may celebrate to them Divine Offices, and minister the Ecclesiastical Sacraments, instructing them both by word and Example.* Whence it is evident, that even then they thought a Language understood was necessary for the instruction of their hearers by the Ear, as much as good Example for their instruction by the Eye. Note also that this determination is still extant in their Canon Law.

[l] *Quoniam in plerisque partibus intra eandem civitatem atque Diœcesin permixti sunt populi diversarum linguarum habentes, sub una fide, varios ritus & mores, districtè præcipimus ut pontifices hujusmodi civitatum, sive Diœcesum, provideant viros idoneos, qui, secundùm diversitatem rituum & linguarum, divina Officia illis celebrent, & Ecclesiastica Sacramenta ministrent, instruendo eos verbo pariter, & exemplo. Concil. Generale Lateran. cap.* 9.

Besides,

Besides those plain expressions, so full and evident for confirmation of this Doctrine and Practice of the *Protestants*, and for the condemnation of the Determination of the *Trent Council*, and the pursuant practice of the *Church* of *Rome*, there were many Customes and Observations used in former times, which sufficiently shew, that they condemned the custome of Reading the *Lessons*, or any portions of *Scripture* in a Tongue unknown, as is at present practised in the *Church* of *Rome*. And,

§ 7. 1. Such was the custome of reading the Lessons in divers Tongues, where the Christians that assembled were of different Languages, or of interpreting what was read in a Tongue not known to the people. Thus of *Procopius* the *Martyr*, who suffered under *Diocleſian*, [m] *Valesius* saith, that *he did the Office of a Reader in the City of* Schythopolis, *and interpreted the Scriptures which were read in Greek to the People, who understood not Greek, in the* Syrian *Language, which was their Mother Tongue.*

[m] *Not. in Euseb. libr. de Martyr. p.* 172.

Amalarius saith, that *the six Lessons were by the ancient Romans, read both in Greek and Latin,* (*which custome is to this day observed at* Constantinople,) *if I am not deceived, for two causes, the one was, because the Grecians were present, who understood not the Latin Tongue, and the Latins were present, who understood not the Greek.*

Sex Lectiones ab antiquis Romanis græcè & latinè legebantur (qui mos apud Constantinopolim hodiéque servatur,) ni fallor, propter duas causas, unam quia aderant Græci, quibus incognita erat latina lingua, aderántque Latini, quibus incognita erat græca. De Eccl. Off. l. 2. c. 1.

[n] *Rupertus Tuitiensis* in like manner, saith, that *when the R. Church was mixed of Greeks and Latins, the several Lessons were read in both Tongues, for they who recited in one Tongue onely, could not be understood by the people of both Tongues. John Beleth* adds, that [o] *in the primitive Church it was forbidden to speak in divers Languages, unless there was some one present that could interpret, whence came the good and wholesome custome, observed a long while in the Church, in several places,*

[n] *Cùm Ecclesia Romana de Latinis & Græcis esset permixta singulæ Lectiones de utraque lingua recitabantur, nam ab una lingua recitantes ab utriusque linguæ populis intelligi non poterant.* Rupertus *de Divinis Officiis, l.* 3. c. 8. *Eadem habet* Albinus Flaccus *de Div. Off. l.* 1. *cap. de* 12. *lectionibus p.* 69.

[o] *Hinc illa laudabilis inolevit consuetudo in quibusdam Ecclesiæ partibus, ut pronuntiato secundùm literam Evangelio statim vulgari illud populo proponeretur; ubi suprà.*

that

that after the Gospel was pronounced literally, it was expounded to the people in the vulgar Tongue.

§ 8. 2. Such was the custome used in the ordaining of *Readers:* For in the old *Ordo Romanus* before the ordination of Readers they prayed, that *God would graciously pour his blessing on them,* [p] *that they might distinctly read the things which were to be read in the Church.* And the benediction of them follows thus, *Omnipotent Father, and eternal God, bless these thy Servants for the office of Readers, that by assiduous Reading, they may become apt to pronounce the words of life, and to shew to the people things which are intelligible by the distinction both of mind and voice. Albinus* saith, *the* [q] *Lector hath his name from Reading, because he hath the ministry of Reading in the Church, and that to him was given a Book of Holy Scriptures, that pronouncing the Divine Lessons distinctly, so as they might be understood, he might please the people. Rabanus Maurus* saith the same. And *Ivo Carnotensis,* that *they had a Book delivered to them in the sight of the people, and it was said unto them receive it, and be ye rehearsers of the word of God, and that they must consult in Reading not onely the Ear but the Heart.* And out of *Isidore,* he adds, that he who is promoted to this Office, must *understand the way of pronunciation, that he may move the mind and senses of all men to understand what is read.*

[p] *Quatenus distinctè legant quæ in Ecclesiis legenda sunt. Ord R. p. 89. Et mentis & vocis distinctione populo monstrare intelligibilia. Ibid.*

[q] *Lector dicitur à legendo, eò quod ministerium legendi habet in Ecclesia, illi traditus est codex divinorum Apicum, ut distinctè ad intelligendum divinas lectiones pronunciando, populo placeat, cap. de Tons. Cleric. p. 72.* R. Maurus, *de Instit. Cler. l. 1. cap. 11.* Ivo, *Serm. de Excell. S. Ordinum, p. 470.*

§ 9. 3. This will be farther evident from the custome of the *Deacon,* so often mentioned in the *Old Liturgies,* both of the *East* and *West, viz.* to call upon the people before the Lessons [r] *to stand up with Discipline, with reverence and silence,* and to hear the Gospel. *Isidore* informs us, that it was the custome of the *Deacon,* before the Reading began, *to command silence with a loud voice, that whilst they either did sing or read, unity might be preserved by all,* [s] *and that what was preached to all might*

[r] *State cum disciplina, & silentio, audientes intentè, Ord. Rom. p. 37, 38, 40.*

[s] *Ut quod omnibus prædicatur æqualiter ab omnibus audiatur. De Eccl. Off. l. 1. c. 10.*

equally

equally be heard by all. This custome of rising up when the Gospel was read, was done, saith Cardinal *Bona*, to signifie their readiness to obey its commands. And therefore when some *Priests* in *Germany* and *Burgundy* heard the Gospel sitting, pretending a Tradition for so doing, *Anastasius* writes to the *Bishops*, that they should by no means suffer them, and commands, that [t] *whilst the Holy Gospels are read in the Church, The Priests and all the people should hear it standing with devout attention.*

[t] *Sacerdotes & cæteri omnes.—— stantes dominica verba intemè audiant, & fideliter adorent.* Decret. par. 2. c. 138. par. 6. c. 93.

§ 10. 4. This is plain from the custome of the *Priest*, which was to say before the Reading of the Lesson, *The Lord be with you*, and to pray after the reading of the Gospel, that [u] *God would confirm in their hearts the words of Salvation, which they had perceived*, of which Reading of the *Priest* the observation of the learned * *Goar* is this, " That in the *Mass* the *Deacon*, in " the *Mattins*, the *Priest* reads the Gospel, that he may first " feed them with the word of God, whom in the Mass he is to " feed with the Sacraments, and in both he professeth to take " upon him the care of feeding them with all celestial food, " after the Example of Christ, who first fed the Church with " his word, before he did it with the Sacrament of his Bo- " dy.

[u] *Ordo Rom. p.* 3. Albin. *cap. de Celebr. Miss. p.* 81. *orans in cordibus eorum verba salutis quæ perceperunt à Domino confirmari, ibid. p.* 82.

* *Notæ in Ord. S. Minister. p.* 34.

§ 11. 5. This also may be gathered from that *Ancient Custome* of the people which was [x] *to sign themselves with the Cross in their Foreheads, that they might purge themselves from evil thoughts, that so they might remain pure to understand the words of Salvation.* And *when the Gospel was done*, to say *Amen*, that is, God make us to persevere in this Doctrine, and *to sign themselves again, that what they had learned for their Souls health, out of the word of God, might remain, and might not by the fraud of the Devil be put out of their minds.*

[x] *Populus crucem in frontibus ponit ut à malis cogitationibus corda sua emundet ut ad intelligenda verba salutis pura maneant.* ——*Perlecto Evangelio iterum se signo crucis populus munire festinat ut quod ex divinis Eloquiis ad salutem percepit, signatum sigillo Crucis atque munitum permaneat ne à mentibus eorum Diabolica fraude evacuari valeat.* Albinus Flac. *de Div. Off. l.* 1. *c. de Celebr. Miss. p.* 81, 82. *Vide* Bonam *de Reb. Liturg. l.* 2. *c.* 7.

§ 12.

§ 12. 6. From the Reader's making mention of the Book and place assigned for the Lesson; of which custome St. *Chrysostome* speaks thus, [y] *When the Reader ascends, he first tells you what Book it is he reads*, viz. *the Book of a Prophet, Apostle, or Evangelist; then he tells you what he saith, that the things he reads may be more plain to you, and that you may not onely know what is there said, but the cause, and who it was that said it.*

y Ἀναβὰς ὁ ἀναγνώστης λέγει πρῶτον τὸ βιβλίον τινὸς ἐστί, (τοῦ δεῖνος τυχὸν Προφήτου, &c.) εἶτα τί λέγει ἃ λέγει ὡς ἐυσημότερα ἡμῖν ᾖ, &c. *in Hebr. Hom.* 8. p. 479.

§ 13. Lastly, That they esteemed it a great crime not to attend to the word read in publick is evident from the custome used in the Visitations of *Bishops* and *Archbishops*, who made this one Article of Enquiry in order to the punishment of Offendours, [z] *Whether any who came to Church accustomed himself to vain talk, and did not diligently listen to the word of God*, as in the Articles of Enquiry still extant in *Regino* we may reade; they therefore must account it a like crime at least to reade the word in publick so as that they who were present could receive no benefit by listening to it.

z *Si aliquis in Ecclesiam intrans fabulis vacare consuevit, & non diligenter auscultat divina Eloquia.* Regino *de Discip. Eccles. l.* 2. *q.* 88. p. 215.

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CHAP. III.

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This Assertion of the Fathers is proved by them, 1. *From those words of the Psalmist,* Ps. 46 7. Sing ye praises with understanding. § 1. 2. *From those words of St.* Paul, Be ye filled with the Spirit, speaking to your selves in Psalms and Hymns and Spiritual Songs, singing, and making Melody in your Hearts, *&c.* Eph. 5. 18, 19. Coloss. 3. 17.

Moreover, the *Fathers* do not onely say in general that it is necessary that the Prayers and publick Service of the *Church* should be performed in a Tongue known to the people, but they establish this necessity upon *Scripture* precepts, delivered in the *Old* and the *New Testament*, as *v. g.*

§ 1. 1. From that precept of the Psalmist, *God is the King of all the Earth, sing ye praises with understanding*; they generally conclude, that they who sing should understand the meaning of the words used in singing. [a] *Athanasius* saith, that *to sing so as that there is a spiritual Harmony betwixt the Soul and the words*, is to sing with understanding; and that *they who sing after such a manner, as to join the Symphony of the Spirit with the Melody of the words, singing with the Tongue, and also with the mind, do greatly advantage those that hear them.* Ps. 46. 7.

[a] Οἱ δὲ ψάλλοντες ὥστε τὴν μελῳδίαν τῶν ῥημάτων ἐκ τοῦ ῥυθμοῦ τῆς φωνῆς καὶ τῆς πρὸς τὸ πνεῦμα συμφωνίας προσφέρειν ψαλλόντες δὲ καὶ τῇ γλωσσῃ, ψαλλόντες δὲ καὶ τῷ νοῖ, οὐ μόνον ἑαυτοὺς, ἀλλὰ καὶ θέλοντας ὠφελεῖν αὐτῶν μεγάλως ὠφελοῦσι. *Epist. ad* Marcell. *To.* 1. *p.* 961. A.

St. *Basil* having put the Question, what it is to sing with the understanding, answers thus, that [b] *understanding, when it refers to the words of Holy Scripture is the same thing as the taste is to meats, for as the Throat by tasting discerneth Meats, so the* [b] *Reg. Brev. qu.* 279.

Mind doth Words, if therefore any man be so affected in his soul, by the force of every word (he sings,) *as the taste is affected with the quality of meats, he hath fulfilled the commandment, which saith, sing ye praises with understanding.* And upon *Psalm* the 32. v. 3. Hearken, saith he, to the precept, Sing well, [c] that is, *with a mind not wandring, with sincere affection. He calls the whole world,* saith [d] *Chrysostome, not simply to sing, but to doe it with much care and understanding*; what is it to sing with understanding? it is so to sing as learning the things done, and attending to the greatness of his glorious works. *The Psalmist,* saith St. *Austin, teacheth and admonisheth us to sing intelligently,* [e] *that we may not regard the sound of the ear, but the illumination of the mind. Sing with the understanding,* saith St. *Jerom,* [f] *that those things which you sing according to the Letter, you may understand spiritually. He excellently adds these words, Sing with understanding,* saith *Theodoret,* [g] *thereby instructing us, not onely to employ the Tongue in singing of our Hymns, but to stir up the mind to understand, or to consider the things spoken of.*

[c] Καλῶς ψάλατε, —ἀμετεωρίστῳ τῇ διανοίᾳ. *In locum To.* 1. *p.* 172.

[d] Μετὰ πολλῆς τῆς συνιέσεως, μετὰ πολλῆς τῆς σπουδῆς. *In locum.*

[e] *Non quaeramus sonum auris, sed lumen cordis.*

[f] *Ut quae canitis per literam, intelligatis spiritualiter dicta.*

[g] Διδάσκων μὴ μόνον τῇ γλώττῃ χρῆσθαι τὴν ὑμνῳδίαν ἀλλὰ καὶ τὴν διάνοιαν εἰς κατανόησιν τῶν λεγομένων ἐγείρειν.

He that sings, saith [h] *Didymus, aught to think upon the things he sings, for they must not be onely versed in modulation of the words, who study to profit, but necessary it is that they should perceive the things they sing, for God rejects them who sing not so, but onely make a noise with their voice. Sing wisely,* saith [i] *Haymo,* that is, *with great discretion discerning what, wherefore, when, and after what manner you sing. Sing not simply, but wisely,* saith [k] *Euthymius* upon the place, that is, *not onely with the Tongue, but with the heart and understanding*; to wit, *knowing* what it is you sing.

[h] *Catena Aur. in* 50. *Psalm.*

[i] *In locum.*

[k] *I. e. Non lingua tantùm, sed corde & intellectu intelligentes, sc. id quod canitis.*

Now sure it is, that if the common People praise God at all, when they are present at those *Hymns* of praise which are used by the Church of *Rome*, in a Tongue unknown to them, they must doe it *without understanding, care, illumination by, or due consideration of* the things contained in them, they must doe it

it *simply*, *and not wisely*, saith *Euthymius*, and so as to be *rejected of God*, saith *Didymus*, for sure it is, that they who bodily attend the prayers delivered in a Tongue unknown to them, cannot join the *Symphony of their Spirits with the Melody of the words*, or make any *spiritual Harmony betwixt their Souls and the words sung*, they cannot *be affected with the force of them, in their Souls, as the taste is with meats*, they cannot doe it with *much understanding*, or with *illumination of the mind*, or *understanding spiritually what is sung according to the Letter*, they cannot *stir up their minds to understand or consider the things spoken of*; they cannot *perceive the things sung* to them, they cannot sing *with great discretion*, or *with the heart and understanding*, nor *know what they sing*, Seeing they hear they know not what, and therefore, in the judgment of these *Fathers*, they cannot so join with the *Mass Priest*, as to sing with understanding the praises of the Lord. But if it be said, that it is not their duty to join in the publick praises offered to God in the *Church*, why are they stiled publick praises? Why doth the *Psalmist* call so oft to them saying, *Praise the Lord all ye people?* How comes *Christianity* to exclude them from what they were admitted to under the *Old Testament?*

§ 2. 2. The same Conclusion they gather from those two parallel places of St. *Paul*'s Epistles who writing to the Church of *Ephesus* exhorts them *not to be drunk with wine, but to be filled with the Spirit, speaking to themselves in Psalms, and Hymns, and Spiritual Songs, singing, and making melody in their hearts to the Lord*; and doth advise the Church of *Colos*s to teach and *admonish one another in Psalms, and Hymns, and Spiritual Songs, singing with Grace in their hearts to the Lord.* On the now mentioned passage to the *Ephesians* St. *Ambrose* descants thus, *He would have us sing with diversity of voices,* [1] *that every Tongue may praise the Lord, that our singing may not be onely with the lips, but from the heart, by reason of that old saying of the Prophet*, This people honoureth me with their lips, but their heart is far from me. *What is it to sing with your hearts,* saith *Chrysostome?* [m] *It is to sing, taking heed with consideration,*

Eph. 5. 19.

Col. 3. 17.

[1] *Ut laus in Deum omni lingua canatur, ut non in labiis tantùm sit, sed de corde prorumpat, &c.*

[m] Τοῦ ὅτι μετὰ συνέσεως προσέχοντες οἱ γὰρ οὐ προσέχοντες ἁπλῶς ψάλλουσι τὰ ῥήματα φθεγγόμενοι τῇ καρδίᾳ ῥεμβομένοις ἐπέρχονται.

for they who take not heed, do barely sing, uttering the words whilst their hearts wander after other things. And on those words to the *Colossians*, *singing with grace in your hearts to the Lord*, he comments thus, *not onely with your mouth, but with attention, for this is to sing to God, but that is to sing to the Air.* St. *Jerom*, in his Comment on the Epistle to the *Ephesians*, writes thus, [n] *We therefore ought to sing and praise the Lord with the mind, rather than the voice, for this is that which is here said singing, and making melody to the Lord in your hearts. Let the young men, and those whose Office it is to sing in the Church, hear this, We must sing to God not with the voice, but with the heart.* The Commentatour upon the same Epistle, which passeth under the name of *Jerom*, speaketh thus, [o] *We never read that any man sung without a voice, it is therefore necessary so to understand these words, as importing that we should sing not onely with the mouth, but with the heart, or from the heart. He calls upon them*, saith *Theodoret*, [p] *still to stir up their rational faculty, for he singeth with the heart, who doth not onely move his tongue, but also stir up his mind to the consideration of the things spoken. He commands*, saith *Primasius*, *that we sing not onely with the mouth, but with the heart*, [q] *that the heart may accord with the mouth, or that we should understand what we sing.* [r] *It is nothing*, saith *Isidore*, *to sing with the voice alone, without the intention of the heart, but as the Apostle saith, singing in your hearts, that is, not onely with the voice, but with the heart; and, as he saith elsewhere, I will sing with my Spirit, I will sing with my understanding also. He commands us to sing with the heart,* [s] *not with the mouth alone*, saith *Oecumenius*, *for that is not to sing unto the Lord, but to speak unto the Air. To sing with the heart*, saith *Theophilact*, [t] *is to sing with the understanding, and not with a wandring heart, for*

[n] *Canere & laudare Dominum magis animo quàm voce debemus.*—

Audiant hi quibus psallendi in Ecclesia officium est, Deo non voce sed corde cantandum.

[o] *Nusquam legimus aliquem sine voce cantasse, unde necesse est hîc in corde ex corde intelligi, ut non solùm ore, sed etiam corde cantemus.*

[p] Τὸν λογισμὸν ἀεὶ διεγείροντες τῇ καρδίᾳ γὰρ ψάλλει,— ὁ νῦν εἰς ὁ τῶν λεγομένων κατανόησιν διεγείρων.

[q] *Ut cor cum voce concordet, vel ut intelligatis quod cantatis.*

[r] *Nihil est sola voce canere sine cordis intentione, &c. Senten. l. 3. c. 7.*

[s] Μὴ ἁπλῶς μόνῳ στόματι τοῦτο γὰρ οὐκ ὄντιν ἄδειν θεῷ ἀλλ' εἰς ἀέρα λαλεῖν.

[t] Τυτέστι μετὰ συνέσεως,— ὁ γὰρ περισπώμενος ἐκεῖνος ἐν καρδίᾳ ψάλλει.

for he sings with the heart who gives good heed to what he sings. And again, *to* [u] *sing with the heart is to sing not onely with the mouth, but with attention to what you sing, for this is to sing to God, the other is to sing to the Air:* [x] *He therefore saith, sing with the heart because there be many who sing with the mouth, whose mind accords not with their voice, and who attend more to their voice, that they may please the Hearers, than who consider in their minds what they say. But they sing with the heart, whose mind agrees with their voice, according to that of St.* Benit, *so let us stand to sing, that our mind may accord with our voice:* So *Haymo*, and upon those words, *Singing with grace in your hearts*, Col. 3. 17. he descants thus, *Always so render thanks to God, that when you sing with the mouth you may understand with the heart, and the mind may accord with the voice.* [y] *The Psalm*, saith *Sedulius*, *refers to the Body, the Hymn to the Mind; this therefore is the thing here said, that we ought to sing and praise God rather with the heart than with the mouth.*

[u] Ὁ ὅτι μετὰ προσοχῆς τοῦτο γὰρ ὅτι τῷ Θεῷ ἄδειν ἐκεῖνο τῷ ἀέρι.

[x] *Ideo dixit in Cordibus vestris quia multi sunt qui cantant ore, quorum mens non concordat voci, & qui magis attendunt ad societatem vocis ut auditoribus placeant, quàm considerent mente quid dicunt; illi verò cantant in corde, quorum mens concordat voci, juxta illud B. Benedicti, Sic stemus ad Psallendum, ut mens nostra concordet voci nostræ in* Eph. 5. 19. *id est, Semper reddite Deo gratias, ità ut quod ore canitis corde intelligatis, & mens concordet voci.*

[y] *Psalmus ad corpus Canticum refertur ad mentem, & canere igitur, & psallere, & laudare Deum magis animo quàm voce debemus, hoc est quippe quod dicitur, Cantantes & psallentes in cordibus. Ad* Eph. 5.

Now if the Common People who hear *Mass* sung, join with the *Priests*, and those who Chant it, seeing they do not understand it, they must honour God only with their Ears, whilst their hearts wander after other things, they must sing, *not to God*, but *to the Air*; they must do *nothing* in the account of *Isidore*, for to be sure they cannot sing with them *from the heart*, or *with consideration*, *with attention*, or *with the mind*, they cannot stir up *their rational Faculty*, or their *minds to the consideration of the things spoken*, or cause *their Hearts to accord with the Mass Priests* Mouth, they cannot therefore in the Judgment of these *Fathers* join with the *Mass Priest* in the Hymns or Praises used by him so as St. *Paul* enjoins all *Christians* to sing praises to God.

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Moreover it deſerves to be noted, that the later Commentatours on the place agree with the Ancients. Sing with Grace, ſaith [a] *Hugo*, that is, *with underſtanding, and ſavour, ſinging in your Hearts, not onely with your lips, according to that of our Lord, and of* Eſaiah, *This people honoureth me with their Lips, but their heart is far from me.* Sing with your hearts, ſaith the [b] *Gloſſe*, *i. e.* ſing *with attention*, or *not onely with your Lips, but with your underſtanding. That the praiſe be not onely that of the mouth, but of the Heart and Spirit*, ſaith [c] *Lyra*. In your Hearts, ſaith [d] *Carthuſian*, that is, *with cordial Affection, and mental Intention; this he ſaith againſt them who praiſed God with their Lips, not with their Hearts; of whom God by* Eſaiah *ſpeaks.*

[a] *Sapienter & cum ſapore. in 3. ad* Coloſſ. *non ſolum in labiis,* Matt. 15. & Eſ. 29.

[b] *Non ſolum labiis ſed cum intellectu vel attenti. in 3. ad* Coloſſ.

[c] *Ita quod non ſit tantum laus oris, ſed etiam Spiritus & cordis. Ibid.* [d] *H. e. Cordiali affectu & cum mentali attentione.*

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CHAP. IV.

The CONTENTS.

Containing Eighteen Arguments against the performance of publick Service in a Tongue unknown to the Common People, from 1 Cor. 14. *and the descants of the Fathers upon that Chapter,* viz. 1. *Because it Renders the Reading of the Scriptures a speaking not to Men,* § 1. 2. *Because Reading them in a Tongue Known is more profitable, and more for Edification,* § 2. 3. *Because the profit of the Hearers is the thing chiefly to be regarded in these publick Exercises,* § 3. 4. *Because by Reading it in Latin to an illiterate Assembly no man is profited,* § 4. 5. *Because this in the Apostles Language is speaking into the Air,* § 5. 6. *Because it renders the Mass Priest a Barbarian,* § 6. 7. *Because Celebrating the publique Service in a Tongue Known, is requisite that we may excell to Edification,* § 7. *No sufficient provision is made for this Edification by the Injunction of the* Trent *Council, to expound something of the Mass,* ibid. 8. *Because he that speaks in an unknown Tongue must pray that he may interpret, lest his mind be unfruitfull,* § 8. 9. *Because we must pray and sing with the understanding,* § 9. 10. *Because the illiterate person cannot say Amen to Latin Service,* § 10. *A Reply to that Pretence, that Latin is always a Tongue Known to some,* ibid. 11. *Because otherwise the Idiot is not Edified,* § 11. 12. *Because in the Church it is better to speak five words so as to instruct others, than ten thousand words in an unknown Tongue,* § 12. 13. *Because such Service Argues the Officiator a Child in understanding,* § 13. 14. *Because this in the Law was denounced as a Curse,* § 14. 15. *Because it will give occasion to Strangers to think we are mad,* § 15. 16. *Because all things are to be done to Edifying,* § 16. 17. *Because he that speaks in a Tongue not known, in the Church ought to keep silence,* § 17. 18. *Because St.* Paul *declares of these directions that they were the Commandments of of God,* § 18. *The Evasions of Roman Catholicks answered as,*

1. *That*

1. *That the Apostle speaketh here not of set Offices, but of sudden prayers and extraordinary Exercises, Answered,* § 19. 2. *That those Christian Meetings were intended for the Instruction and Edification of their Auditours, but so is not the Service of the Church of* Rome, *but for other ends,* § 20. *Answered,* ibid. 3. *That the Languages then spoken, were utterly unknown to the Hearers, but so is not Latin, Answered,* § 21. 4. *That the Congregation is sufficiently Edified by a General understanding of the Mass, Answered,* § 22. 5. *That the Ignorant have other means to understand the Mass, if they will be diligent in using them, Answered,* § 23. *Lastly, That the Church may now vary from the Institution of St.* Paul, *by reason of the difference in Circumstances then and now,* § 24.

BUT the chief Arguments we urge against the reading of the Scriptures, Prayers, and pious Lessons contained in the *Mass* in an unknown Tongue, are taken from St. *Paul*'s Discourse upon that Subject, which affords almost as many demonstrations of his disapproving of this practice, as it containeth verses, and which the *Ancients*, who have either occasionally, or else professedly writ upon that place, with one Consent interpret as we do.

§ 1. And, 1. Our Argument from Verse 2. is to this effect; "That which doth render the Reading of the Scripture contained in the Mass a speaking not to Men, doth render it unlawfull, because these Scriptures were designed to be spoken unto Men; but the Reading of them in an unknown Tongue is reading of them *not to Men*, because *no man*, to whom the Language is not Known, *doth understand them*, v. 2.

§ 2. Arg. 2. "If we must rather chuse to *prophesie* than speak with Tongues, because that prophesying is more profitable, and more for Edification, then also must we rather chuse to read the Lessons, and the publick Service, in a Tongue known to all, than in a Tongue unknown to most then present, because that also is more profitable, as is apparent from the [a] Confession of the *Trent Council.* To make this Argument, if possible, more evident, Consider,

[a] *Missa magnam continet populi fidelis eruditionem, Sess.* 22. *c.*8.

1. That the *R. Mass*, or *Lyturgy* containeth many portions of H. *Scripture.* 2. That

2. That these portions of H. Scripture were *written for our learning*, and are *profitable for our instruction*, 15 Rom. 4. 2 Tim. 3.16.

3. That those persons who do not understand them when they are recited in the *Latin* tongue, are members of that *Church* which is to be *edifyed*, v. 4. they are indeed the Greatest part, and most considerable Members of the *Church*, such as stand most in need of the *edification*, *instruction*, and *consolation* mentioned *v.* 3.

4. That the *Apostle* here commands the *Corinthian Officiatours* in the *Church* rather to labour after the Gift of *Prophecy*, than that of Tongues, because the Gift of *Prophecy* did more conduce unto the *edification*, *instruction*, and *consolation* of the *Church*, v. 3, 4.

5. That Reading of the *Mass* in a Tongue known is, speaking to the *edification* of many in the *Church*, and reading it in a Tongue unknown is, speaking not to the edification or instruction of all them to whom it is unknown.

6. That therefore we are rather to reade it to them in a Tongue known, according to the purpose of St. *Paul*'s advice, than in a Tongue unknown unto them. Now sutably unto the purpose of these Arguments the *Fathers* descant upon these first four verses thus: that by [b] *Prophets the Apostle means the Interpreters of Scripture, for as the Prophet foretells future things which are unknown, so he, whilst he manifests the sense of Scripture, which is unknown to many, is said to prophesie: that though there be many spiritual degrees which he enumerates, yet is that better which provides for the advantage of the Church so that all may learn the purpose of the divine Law — to know the Law is the best sense, for knowledge join'd with charity is not puffed up, but is meek, profiting to the benefit of all. For the Knowledge of the Law confirms their minds, and provokes to the encrease of a better hope. He that speaketh in an unknown tongue profits onely himself, for men know not what he saith, and therefore they receive no profit by it, but he that prophesieth edifies all the people, whilst what is spoken by him is understood of all.* So St. *Ambrose*. *He makes a comparison of Gifts*, saith *Chrysostome*, *and he rejects that of Tongues, for by saying, he that speaks with tongues, speaketh not*

[b] *Prophetas Interpretes dicit Scripturarum: hic tamen melior qui ad utilitatem Ecclesiæ proficit, uti discant omnes divinæ legis rationem. Scire legem sensus est optimus. Scientia enim legis firmat animos — homines enim nesciunt, ideoque nullus est hac re perfectus, — dum intelligitur ab omnibus quid loquatur.*
Ambrose *in v.* 1, 2, 3.

 to

to men, for no man understands him, he takes that away, [c] shewing that it hath no great profit. He that prophesies exceeds it in that he is also profitable to those that hear him; see how he shews the preferableness of this Gift from the common benefit of it; and how every where he prefers that which is done to the profit of many; for so much difference as there is betwixt the profit of one, and of the whole Church, so great is the difference betwixt speaking with unknown tongues, and prophesying. He shews, saith Photius, that Prophecy is more profitable, casting down tongues, and he demonstrates that Prophecy is better [d] from the common profit of it, for though he that speaks with tongues, speaks by the Holy Ghost, yet is he so much less than Prophecy, as the profit of his speaking is less, wherefore as much difference as there is between the profiting of one, and the whole Church, so great must be the difference betwixt Tongues and Prophecy. Theophylact repeats expresly these last words, and on the second and third verses he comments thus, he speaks not to men, [e] because he speaks not things manifest, and easie to be understood by them. And again, every where Paul prefers that which is most profitable, as Prophecy is, building up the unstable, exhorting and stirring up the sloathfull, and comforting the feeble minded. He teacheth, saith Theodoret, the use of this Gift of Tongues, for it was given to the Preachers of the Gospel, by reason of the different Languages of men, [f] that going to the Indians, and using their Tongue, they might publish the divine declaration; and again, discoursing to the Persians, Scythians, Romans and Ægyptians, in every one of their Languages, they might preach the doctrine of the Gospel, for vain it was for men discoursing to the Corinthians to use the Language of the Scythians, the Persians, and Ægyptians, which they could not understand: now reading of the Scriptures is preaching in the Language of the Holy Ghost, for Moses of old times hath them that preach him in every City, being read in the Synagogue every Sabbath day; and therefore reading of the Gospels and

[c] Δείξας ὑ πολὺ τὸ χρήσιμον ὂν τῶ κ̀ χρήσιμῳ ἴδ πῶς ἀκύει παλαιᾶ τοῦτο περιμᾶ τὸ εἰς τὸν ἔξω πολλῶν ὠφέλειαν γινόμενον——, ὅσον ἢ τὸ μέσον ἑνὸς κ̀ ἐκκλησίας, τοσοῦτον διάφορον τοῦτο κ̀ ἐκείνου, in v. 3, 4.

[d] Ἀπὸ τοῦ κοινῆ συμφέροντος δείκνυσι τὸν προφητείαν κρείττονα.

[e] Οὐκ εὐνόητα λέγουσι πῶς ἀνθρώποις κ̀ σαφῆ, v. 2.
Παλαιᾶ ἐκεῖνο πάντῃ μεῖζον τὸ ὠφελιμώτερον, ibid.

[f] Ἵνα-ἢ ἑκάστων κεχρωμένοι φωναῖς, τὸν εὐαγγελικὸν διδασκαλίαν κηρύττωσι· πάλιν τοῖς Περσῶν, Κοείνθῳ διαλεγομένοις τῇ Σκυθῶν χρῆσθε φωνῇ ἐπαίειν ἐκείνων ὑ δυναμένων, in v. 2.

Act. 16. 21.

and Epistles must be preaching of the *Christian* doctrine, and must it not be vain, according to *Theodoret*, to preach to the *English*, *French*, *Hungarians*, *Germans*, *Dutch*, *Swedes*, and *Normans*, in the *Latin* Tongue which they do not understand? Must not this practice contradict the very end for which the Gift of Tongues was given, that *the divine declaration might be published to every one in their own Tongue?* May we not argue from these sayings of the *Fathers* thus, " That which tends " most unto the profit of the *Church* is every where to be pre- " ferr'd by the *Apostles* Rule, but prophesying or reading of " the Scriptures, so as to manifest the sense of them: (which " is not known, when it is read in an unknown Tongue,) " and so that *all may learn the purpose of the divine law*, so as " that all the people may be edified *whilst what is spoken is* " *understood of all*, so as to be *profitable to them that hear him*, " so as to speak *things manifest and easie to be understood by them*, " tends most to the profit of the Church; therefore this rea- " ding or this prophesying, by the *Apostles* Rule, must be pre- " ferr'd. And again, but reading and preaching in a Tongue " unknown unto the Hearers is reading so as that *the Hearer* " *knows not what you say*, and therefore *he receives no benefit*, he " *hath no profit*; it therefore is that reading which they, and " the *Apostles* Rule, assure us ought not to be preferr'd. And " thirdly, That which tends best to *edification*, *exhortation*, and " *comfort of the Church* should be preferr'd; but *prophesying*, or " reading of the *Scriptures* so as they may be plain to, and ea- " sie to be understood by the Hearers, tends *to the edification* " *of the doubtfull*, *exhorting the slothfull*, *the comforting the feeble-* " *minded*, to *the confirming of our minds*, and *the advancing of* " *our hopes*, 'tis as much better than speaking in a Tongue un- " known, as *the edification of the whole Church is better than the* " *profit onely of some few*, and therefore is to be preferr'd.

Arg. III. § 3. From the fifth verse, *I would that ye all spake with tongues, but rather that ye prophesied, for greater is he that prophesieth than he that speaketh with tongues*; we learn that the *Apostle Paul* doth rather wish that they should *prophesie*, than speak with tongues. For that that was the greater Gift, he proves by reason of the greater benefit the *Church* received by it, or because it tended most to the *edification* of the *Church*.

He faith it is the greateſt Gift, [g] *for that is greateſt which profits all*, ſaith *Ambroſe*. Prophecy is the greater, [h] *becauſe it hath the greater profit*, ſo *Theodoret*. Becauſe they are many who receive the profit of it, [i] *which chiefly is to be regarded*, ſo *Chryſoſtome*. Prophecy is greater, [k] *becauſe it profits more*, ſo *Oecumenius*: [l] *by reaſon of the greater benefit*, ſo *Theophylact*. Since therefore the like reaſon holds for reading of the *Maſs*, and all the pious Leſſons contained in it, in a Tongue known unto the Vulgar, certain it is that *greater is he* that doth thus reade it, and that it were deſirable it were thus read, rather than in a Tongue unknown to many of them, and therefore it is certain that the *Trent Council* hath defined unwiſely, and not according to this declaration of St. *Paul*, and all theſe *Fathers* of the *Church*, that *the ancient Rite of reading in the Latin tongue ſhould be retained every where*.

[g] *Hoc enim majus eſt, quod omnibus prodeſt.*

[h] Πλεῖον δὲ ἔχει τὸ κέρδος.

[i] Ὁ δὲ μάλιστα σπουδαστέον.

[k] Διὰ τὸ πλείονας ὠφελεῖν.

[l] Διὰ τὸ πολὺ ὠφελέστερον.

Sess. 22. c. 8.

Arg. IV. § 4. From the ſixth verſe, *Now therefore, brethren, if I come unto you ſpeaking in an unknown tongue, what ſhall I profit you, except I ſhall ſpeak unto you either by revelation, or by knowledge, or by prophecy, or doctrine. What ſhall I profit you*, ſaith *Ambroſe*, [m] *for no man can teach, except he be underſtood. He ſpeaks theſe things*, ſaith *Chryſoſtome*, *demonſtrating that he ſeeks their profit, and that which he ſaith is this, that* [n] *if I ſpeak not ſomething which may be eaſily perceived, and may be manifeſt to you, but onely ſhew I have the Gift of Tongues, you will go away without any profit.* [o] *Photius* thus deſcants on the words, *I ſhall profit you nothing except I ſpeak unto you in Revelation, that is, things manifeſt, and underſtood, and eaſie to be perceived; or in knowledge, that is, that you may know what I ſpeak; or in Prophecy, for they knew that was ſpoken according to the common way of converſing with one another, or in doctrine, for he that teacheth, endeavours that his hearers may underſtand the things ſpoken: what profit ſhall I bring unto you*, ſaith *Theodoret*, *unleſs I uſe*

[m] *Docere enim nemo poteſt niſi intelligatur.*

[n] Ἐὰν μὴ τι εἴπω δυνάμενον ὑμῖν εὔληπτον γένεσθαι καὶ δυνάμενον καὶ σαφὲς εἶναι κερδαίνοιτε ἀπελεύσεσθε.

[o] *Apud* Oecum. *in locum*, Τουτέστιν συνουσιαστικά τινα καὶ σαφῆ, καὶ νοούμενα, ἢ ὃν γνώσει, τουτέστιν ἵνα γνώσῃ ἃ λέγω, &c.

use a doctrine p *revealing to you hidden mysteries:* and with respect to such Interpretations of the ancient Fathers, *Theophylact* speaks thus, *some have so understood those words in revelation* q *as to signifie that they should speak things manifest and easie to be apprehended, and things laid open, and those words in knowledge, as to signifie that they should speak such things as may be known.* Hence then the Argument runs thus, " That which doth nothing tend unto " the profit of the Assembly consisting of persons not under- " standing what is spoken, ought not to be done by an *Apostle*, much less by men of less Authority; but to reade the *Mass* in *Latin*, in places where it is not understood, is to " doe that which nothing tends unto the profit of the Assem- " bly: if no man can profit except he speak in Revelation, " or in Knowledge, that is, *things manifest, easie to be perceiv-* " *ved and understood*, then no man can profit the Assembly, " consisting chiefly of illiterate persons, by reading of the " *Mass* to them in *Latin*: and therefore no man can by so doing doe what both St. *Paul* and *Chrysostome* say chiefly ought to be regarded in those parts of *publick worship.*

p Ἀποκαλύπτων ὑμῖν τὰ κεκρυμμένα μυστήρια.

q Τὸ εὔληπτά τινα καὶ σαφῆ λέγειν καὶ ἀνακεκαλυμμένα--τὰ δυνάμενα γνωσθῆναι.

Arg. V. § 5. The seventh, eighth and ninth Verses afford still farther demonstrations of the absurdity of this practice, for thus they run v. 7. *in like manner things without life, giving sound, whether Pipe or Harp, except they give a distinction in the sounds, how shall it be known what is piped or harped;* v. 9. *So likewise you, except ye utter by the Tongue things easie to be understood, how shall it be known what is spoken; for ye shall speak unto the air. For*, saith *Theodoret*, r *when those that are present understand them not, the words are vainly cast into the air.* You will speak unto the air, i. e. f *so as to profit nothing; for to what end doth he speak who is not understood*, so St. *Ambrose.* You shall speak to the air, that is, t *to no body*, saith *Chrysostome.* And again, *He puts the voice as the subject*, u *the perspicuity of the voice as the species*, (*i. e.* that which distinguisheth the kinds)

r Τῶν γὰρ παρόντων καὶ συνιόντων εἰς ἄκρα μάτην διαχεῖται τὰ ῥήματα.

f h. e. *Nihil perficientes, --- ut quid enim loquatur, quod nemo intelligit.*

t Τινέσιν οὐδένι.

u Τὴν σαφήνειαν ὡς εἶδος, οὐ μὴ παρόντος ὄφελος τοῦ ὑποκειμένου--τοῦτο μὲ χωρίζεις ὠφέλιμον ὄν.

τὸ σαφές· καὶ εὔλυπτον τοῖς ἀκούσι —τὸ εὔσημον διώκειν δεῖ, Chrysost.

kinds) *which being wanting, there is no need of the subject.* He prosecutes his Discourse thus, *why do I say that which shall be thus spoken by us will be unprofitable,* but *what is plain and easie to be apprehended will be profitable to them that hear it, since this is so even in Organs without life, which must have some distinction and plainness of sound, or you doe nothing, and much more in the words of men of life and reason, and in spiritual Gifts ought we to seek for what is of an easie signification.* *Theophylact* transcribes these words, and then he, with *Chrysostome*, applies the example thus, *So you* [x] *unless by this Gift of Tongues you utter a discourse plain and perspicuous, you will speak in vain, and to no end, because no man understands you: you will speak into the air*, saith *Oecumenius*, that is, [y] *in vain and unprofitably, if your words be not plain and understood*; he also, out of *Photius* thus introduceth the Apostle speaking, *why say I in my own person that what is understood is profitable, what is not understood is unprofitable; a man may find this in Organs without life*; and, [z] *if in little things clearness is much, how much more in spiritual things?* Here then the Argument runs, thus. "*That which renders the meaning* "of the words read in the Assembly of *Christians* speaking "into the air, *i. e.* speaking *unprofitably, in vain*, speaking *to* "*no body, doing nothing*, or to no purpose, must be absurd and "incongruous, but reading of the *Mass* in *Latin* to those "Assemblies, renders it, speaking into the air, *&c.* to all "to whom it is *unknown*, therefore it is absurd. Again, they "who reade so as that the Hearers cannot know what is spo-"ken, and so as that they *do not utter things easie to be under-*"*stood*, it is not *plain, perspicuous and easie to be perceived*, they "*speak into the air*, but so reade they who reade the *Mass* in "*Latin* to those Assemblies which do not understand that "Tongue: *Ergo*, they speak into the air.

x Ἐὰν μὴ δι' γλώσσης εὔσημον λόγον ἤτοι σαφῆ δῶτε, εἰκῇ καὶ μάτην λέγετε ἑδενὸς ἀκούοντος.

y Εἰκῇ καὶ μάτην, καὶ ἀνωφελῶς, εἰ μὴ σαφῆ καὶ νοούμενον εἴπητε λόγον.

z Εἰ ἐν ὀλίγῳ τῷ μικρῶν μέγα ἡ σαφήνεια πόσῳ μᾶλλον ἐπὶ τῷ πνευματικῶν.

Arg. VI. § 6. Verse the eleventh, the *Apostle* speaketh thus, *If I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian un-*

to

to me. He admonishes them not to study *that by unknown Tongues they may seem Barbarians to one another, but that* [a] *by unanimity of understanding, they may have common joy*, saith *Ambrose*. *I speak not these things*, saith *Chrysostome*, *rejecting the unknown Tongue, but shewing that it is* [b] *unprofitable to me whilst it is obscure, that it renders him that hears it a Barbarian to me, and me to him, not through the nature of the voice, but through our ignorance.* He shall be a Barbarian to me that speaketh, *i. e.* [c] *a Speaker of things not intelligible, if I know not the power of his voice*, saith *Theophylact*. *There are many kinds of voices*, saith *Oecumenius*, *but* [d] *what gain we by those voices, when we understand nothing of them? for if I know not what the voice signifies, we shall be both Barbarians to one another: how therefore is it that you speaking into the air, and speaking things insignificant to your own Countrey-men, are puffed up, as if you had done some great matters, and do not rather study, and take care that obtaining the Gift of Interpretation, you may use the Gift of Tongues unto the common benefit;* [e] *for he that onely speaks with Tongues using an insignificant and unknown voice unto the Hearer, instead of profiting, is a Barbarian to him, and the Hearer also is accounted a Barbarian to the Speaker, and what profit ariseth thence?* You hear not their *Anacharsis* saying to me, all the *Græcians* are as *Scythians*, which is like that of our *Paul*, if I know not the meaning, *&c.* for as the *Illyrians*, *Paeonians*, &c. are esteemed *Barbarians* to the *Greeks*, so to them who understand not the Greek Idiom, the Attick, Dorick, Æolick and Ionick Tongues are barbarous. Where, 1. It plainly is asserted that every one that speaketh in a publick Assembly is unto him that heareth a *Barbarian*, because he doth not *understand the meaning of the voice*, because he speaks *things unintelligible by him*, and so he gaineth nothing by his voice, because he, speaking in an unknown voice, speaks not unto *the common benefit*. 2. It is here tacitly supposed that this is a great fault, and manifest absurdity, and that which the

[a] *Ut per unanimitatem intellectus communi lætitia glorientur.*

[b] Δεικνὺς ὅτι ἐμοὶ ἀνωφελὴς ἕως ἂν ᾖ ἀπαὶς — ὐ τὸ φύσιν τ φωνῆς, ἀλλὰ τὸ πρὸς ἡμᾶς ἄγνοιαν.

[c] Βάρβαρος τοίνυν ἀνόητα φθεγγόμενος.

[d] Τί κερδαίνομεν ἡμεῖς ἐκ τῶν φωνῶν ἐκείνων, μηδὲν αὐτῶν συνιέντες.

[e] Ὁ γὰρ δὴ μόνον γλώσσαις λαλῶν ἀσήμῳ καὶ ἀναπιγνώστῳ τ φωνῇ ἀπαρκέσας τῷ ἀκροατῇ ἀντὶ τοῦ ὠφελεῖν ἔσται αὐτῷ βάρβαρος — καὶ τί τὸ ἐντεῦθεν κέρδος.

Teodoret. *de Cur. Græc. aff. Serm.* 5. *p.* 556.

Apostle

Apostle reproved in the *Corinthians* as by no means fitting to be done. Hence then the Argument runs thus, "That which "renders the *Mass-priest* a *Barbarian*, a Speaker of *things un-* "*intelligible to the Hearer*, so that *he gaineth nothing by his* "*voice*, a Speaker in that very manner for which St. *Paul* "reproves the Speakers in like Assemblies of the *Corinthians*, "that ought not to be done; but celebrating the *Mass* in "*Latin*, *i. e.* in such a Language in which in most Assemblies "few understand the meaning of his voice, renders the *Mass-* "*priest* a *Barbarian*, &c. *Ergo* this ought not by him to be done.

Arg. VII. § 7. The Apostle exhorts those *Corinthian* Æmulatours of the Gift of Tongues, that seeing they so earnestly desired to abound in Gifts, they would doe it *to edification*, endeavouring to excell in that which chiefly tended to that noble end: for thus he speaks, *Even so ye, forasmuch as ye are zealous of spiritual Gifts, seek that you may excell to the edification of the Church. Strive chiefly* for them [f] *by which the profit and edification of the Church may be promoted*, saith *Oecumenius. He commands them to doe all things* [g] *to the benefit of the Church*, saith *Theodoret*; [h] *because 'tis profitable to explain the Scriptures; For the mind is excited and rejoices when it understands any thing of Scripture; therefore he admonishes them to apply their studies to this*, so St. *Ambrose*. [i] *You see his scope every where, how he points continually to one thing, in every thing laying down this as a Canon or Rule to walk by, that what is most profitable to the most; most beneficial to the Church, ought always to be done*, so *Chrysostome*. Hence then the Argument is this, "That which is requisite, "that we may excell to *the edification of the Church*, *to the pro-* "*fit of most*, that in the publick Service is always to be done, "according to the Exhortation and the Command of the *A-* "*postle*. But celebrating the publick Service of the *Church* in "a Tongue commonly known to the People which assembled "to join with us, is plainly requisite to this end; for, as "the *Fathers* and St. *Paul* have often told us, unless they "know

v. 12.

[f] Δι' ὧν ὑμῖν ἡ ὠφελία τῆς ἐκκλησίας καὶ ἡ οἰκοδομὴ κατορθωθήσεται.

[g] Τῆς ἐκκλησιαστικῆς εἵνεκεν ὠφελείας.

[h] *Quia prodest Scripturas explanare.*

[i] Εἶδες αὐτοῦ τὸν σκοπὸν πανταχοῦ πῶς πρὸς ἓν ὁρᾷ διηνεκῶς, καὶ διὰ πάντων τὸ τῆς πολλοῖς χρήσιμον τὸ τῇ ἐκκλησίᾳ ὠφελεῖν ὥσπερ τινὰ κανόνα τοῦτο τιθείς.

" know the power of the Voice it cannot profit, nor will they " be Edified; *Ergo*, the publick Service ought to be celebrated " in a Tongue known unto the People.

Sol. Unto this Argument some of the *Romanists* Reply, That the *Trent* Council hath observed the mind of the *Apostle* here, in that she hath commanded all Pastours, *during the Celebration of the Mass, to expound some part of what is read.*

Rep. But to this Subterfuge I Answer,

1. That which the *Council* saith is onely this, *The Holy Synod doth command all Pastours frequently to expound some of those things which are contained in the Mass*, it therefore doth not command that they should always doe something of that Nature, and so the *Apostle's* Precept must be neglected when this is not done.

2. The *Council* doth not oblige them to expound any certain part of the *Mass*, so that if they expound one Verse contained in it, they satisfie the Injunction of the *Council*, but by no means do they satisfie St. *Paul's* Injunction, *that all things should be done to Edification, that if there be no Interpreter they should hold their peace*, and least of all those sayings of the *Fathers*, *Let there be nothing done among you which doth not edifie one another.* That the *Apostle's* Rule is this, *that what is most profitable to the most, most beneficial to the Church, ought always to be done.*

3. The Reason which the *Council* assigns of this Injunction, viz. *Lest the Sheep of Christ should hunger, and the little ones desire bread, and there be none to break it them*, seems to be a plain Confession that when this is not done, as frequently it is not, it must so happen, that *Christ's Sheep do* by this means *hunger, and desire bread, when there is none to break it to them.* Since then, according to St. *Paul*, and these Expositors, *the profit of most is chiefly to be regarded*, and *He prefers that every where which is so done*, since what is spoken in a Tongue known is, say they, *understood by all, and therefore edifieth all the people*, but what is read in a Tongue not known, is so read, that they receive *no profit, no benefit* by it, seeing there is the same reason for interpreting all they reade, as any portion of it; 'tis evident all should be interpreted, or read in a Tongue understood by all. And,

It deserves to be observed, that though the *Church* here requires the Priest to expound sometimes, or preach, yet hath she not obliged the people to hear them, *Nullo (hoc) jure cavetur, sed solum de Missa*, that Mass which they cannot understand, they must hear, but the Sermons which they may understand they need not. *I affirm*, saith *Suarez*, *that there is no precept which in rigour, and by it self obliges to hear the Sermon on Festivals* (or the Lord's Day) *so all the Doctours suppose as evident, and it is apparent from the constant use, and apprehension of the Faithfull.* So that though without this the *Council* doth confess, *the sheep of Christ must hunger and desire Bread, and have none to break it to them*; yet are they not obliged to that which can alone assuage their Hunger.

Sum. Rosell. Domin. N. 4.

Dico nullum esse praeceptum quod obliget in Rigore, & per se, ad audiendam concionem in die Festo, (postea addit diem Dominicum) ita supponunt ut clarum omnes doctores, & constat ex communi usu & sensu fidelium. L. 2. de Fest. c. 16. n. 6.

§ 8. Arg. VIII. The *Apostle* proceeds thus, *Wherefore let him that speaketh in an unknown Tongue, pray that he may interpret; for if I pray in an unknown Tongue, my Spirit prayeth but my understanding is unfruitfull.* Let him pray that he may interpret, saith *Theodoret*, [k] *That he may bring profit to the Church.* Let him pray not onely for the Gift of Tongues, but of Interpretation also, [l] *that he may be profitable to all*, so *Chrysostome*. [m] *That his endeavour may profit others also*, saith St. *Ambrose*. *He shews the manner how they might procure Gifts* [n] *that will profit the Church*, saith *Oecumenius*. [o] *He shews how this Gift may be used to the publick benefit*, saith *Theophylact*.

Ver. 13, 14.

[k] Ἵνα ὠφελήσῃ τῇ ἐκκλησίᾳ.

[l] Ἵνα πᾶσιν ὠφέλιμος γένῃ.

[m] *Ut prosideret caeteris studium ejus.*

[n] Τὰ τῆς ἐκκλησίας ὠφελοῦντα.

[o] Τρόπον λέγει δι' οὗ τὸ χάρισμα τοῦτο εἰς ὠφέλειαν ἔσται πολλῶν.

The reason follows, *For if I pray in an unknown Tongue, my Spirit prayeth*, that is, saith *Photius*, *my spiritual Gift is exercised, but my mind is unfruitfull*, that is, saith *Theodoret*, *I not interpreting my Gifts, have no fruit, others that hear me receiving no benefit*, [p] *for the fruit of the Speaker is the profit of the Hearers*; for so he speaketh in the Epistle to the Romans, *that I may have some fruit among you, as among other Gentiles. My mind will be found unfruitfull*, saith *Photius*, *because it will not profit others*,

[p] Καρπὸς τοῦ λόγου καὶ ὠφέλεια τῶν ἀκουόντων.

others, [q] *for the fruit of the mind is by various, and all kind of notions to bring profit to our Neighbours. If any one speak with unknown Tongues, his mind is unfruitfull, not to himself, but to the Hearer, for whatsoever is said he understands not.* So the Commentary that passeth under the name of *Jerom.* [r] *When they that are present understand the prayer, then he that prayeth hath fruit, to wit, the Edification of those that are helped by his prayer.* Saith *Basil, but when the words of the prayer are unknown to them that are present, then without controversie the mind of him that prays is without fruit, since no man receives benefit by it, and the Case is alike in treating of any other words of God, for so 'tis written, let no speech come from your mouth but what is good, for the Edification of faith*; and that the mind is said by the *Apostle* to be unfruitfull not with respect unto the Speaker, but to the Hearer is evident,

[q] Νῦν δὲ ὡς πρὸς τὸ διὰ ποικίλων καὶ παντοδαπῶν νοημάτων ὠφέλειαν τοῖς πλησίον ὁμιλοῦν.

[r] Τὸ πνεῦμα μὲν προσεύχεται ὁ δὲ νοῦς μὲν ἄκαρπος ἐστιν ὅταν μὴ καὶ ἀγνοῶσι οἱ παρόντες τὰ ῥήματα τῆς προσευχῆς ἄκαρπός ἐστιν ὁ νοῦς τοῦ προσευχομένου μηδενὸς ὠφελουμένου, ὅταν δὲ οἱ παρόντες νοῶσι τὴν προσευχὴν ὠφελεῖν δυναμένην τοὺς ἀκούοντας τότε ὁ προσευχόμενος καρπὸν ἔχει τὴν ἀφελουμένων βελτίωσιν· ὁμοίως καὶ ἐπὶ παντὸς ἐκφωνήσεως τῶν θείων ῥημάτων· γίνεσθαι δὲ ἀλλ' οὐ τὸν ἀναδοῦν πρὸς οἰκοδομὴν τῆς πίστεως. *Reg. Breu.* 278.

1. Because the *Apostle* in this very Chapter saith, that he that speaks with Tongues edifies himself, *v.* 4. adding, that where that Tongue is not understood, it doth not edifie.

2. Let him, saith the *Apostle*, who speaks with Tongues pray that he may interpret, not to himself, but others, for their benefit; when therefore he assigns this Reason of that exhortation, that *otherwise his mind will be unfruitfull*, he must also mean not to *himself*, but unto *others*.

3. The *Apostle* seems plainly to interpret his meaning thus by saying, *v.* 19. *In the Church I had rather speak five words* διὰ τοῦ νοός μου, *with my mind*, (not unfruitfull, but understood) *that I might instruct others, than ten thousand words in an unknown Tongue.*

Hence then these Arguments do very naturally result, " If " he that speaks with an unknown Tongue, must pray that he " may interpret, that he may bring profit to the *Church*, that " he may be profitable to all, and use his Gift to the publick " benefit; then he that reads, or prays in publick, must so " reade, and pray, that he may be profitable to all, and con- " duce to the publick benefit, which sure he doth not who

" Celebrates the *Mass* in *Latin*, where that language is so far
" from being understood of all, that 'tis scarce understood of
" any in most of our *Churches*. *Estius* upon the place con-
fesseth, that what is spoken here doth happen unto them who being ignorant of the *Latin* Tongue, *Latino sermone preces recitant*, *Reade prayers in Latin*, for their mind is unfruitfull; and must it not then also happen unto them who being ignorant of the *Latin* Tongue, *Latino sermone preces audiunt*, *Hear prayers read in that Tongue*: for if prayer not understood by the Supplicant is unfruitfull to him, so is prayer not understood by the Hearer to him also, on the same account.

Again, " That which makes the prayer of the Supplicant un-
" fruitfull to the Hearer, ought not to be done, this being the
" reason of the *Apostles* exhortation to the *Corinthian* Officia-
" tours, to *pray they might interpret*, lest their mind should be un-
" fruitfull. But praying so as that the words of the prayer are
" unknown to them that hear them, so as they do not under-
" stand them, so as they are not good for Edification of him
" who knoweth not the meaning of them, is praying so as
" that the mind of him that prayeth is unfruitfull to the Hea-
" rer, and so by parity of Reason is praying in *Latin*, to eve-
" ry Hearer who understandeth nothing of it, it therefore is
" not to be done.

§ 9. Arg. IX. *What therefore is it; I will pray with the Spirit, I will pray with the understanding also, I will sing with the Spirit, I will sing with the understanding also. i. e.* [r] *What therefore is to be done*, saith *Oecumenius*, *how shall we contrive that we be not unfruitfull. What is the best and most profitable to be done*, saith *Chrysostome*, and *Theophylact*. *He calls the Spirit his Gift*, saith *Theodoret*; *the Mind he calls the Interpretation of what is spoken*; *and saith*, [t] *that it behoveth him who discourseth in another Tongue, whether it be in Psalms, in Prayer, or Doctrine, either himself to interpret, what is said to the profit of the Hearers, or to take another to his assistance who can doe it*; which words are punctually transcribed by *Oecumenius*, who also adds from *Photius*, that *to speak with the Spirit, and the mind, is to speak for our own profit, and also to speak so as that others may enjoy the fruit of our minds*, that *is*,

[r] Τί οὖν δεῖ τὸ ὠφελιμώτερον.

[t] Ὅτι προσήκει τῷ ἑτέρᾳ γλώττῃ διαλεγόμενον, εἴτε ἐν ψαλμῳδίᾳ, εἴτε ἐν προσευχῇ, —— ἢ αὐτὸν ἑρμηνεύειν εἰς ὠφέλειαν τῶν ἀκουόντων, &c.

is, to speak unto the profit of our Neighbours; and this will be done, if speaking with Tongues we receive also the Gift of Interpretation, for having taken up the name of Prayer, for speaking of things good and serious, that you might not think that he spoke primarily, or chiefly of prayer, and not also of any necessary and usefull words spoken in Tongues, he falls to Psalmody, saying as it were, whether it be in Prayer, or Psalmody, or any other good and necessary words, in all alike, we should endeavour both to profit our selves, and others. *Cassian* relating, and proposing to the imitation of others the customs used by the *Ægyptian Monks*, which he says were very ancient, he first informs us, that one of them rose up to sing the Psalms in the midst of them, and that the other sate, [u] *having the intention of their hearts fixed upon the words he sang; for*, saith he, *they are not delighted with the multitude of Verses*, but *with the understanding of the Mind, following that with their whole power, I will sing with the Spirit, I will sing with the Mind also, and therefore they judge it more profitable that ten Verses should be sung rationally, than that a whole Psalm should be poured forth with confusion of the mind.* The meaning therefore of the *Apostles* Resolution, the thing that he approveth of, as best and most advantageous to be done in publick, ὃ δεῖ γινέσθαι, *which ought to be done*, is, that in the Service of the *Church* we pray with the mind, that is, so that others may enjoy the fruit of our minds, and the Hearer may be profited; and that this must be the true import of the words, is evident from the preceding words, which say, that *if we pray in a Tongue unknown, our mind will be unfruitfull* unto others; and thence infer, that we must so *pray in the Spirit, as to pray also with the Mind*, that is, so as the Mind be not unfruitfull. 2. This is apparent from the connexion of the words with the ensuing Verse. *I will pray with my understanding, for otherwise how can the Idiot say Amen unto my prayer*, or by my Psalm be edified, *seeing he understands not what I pray*, or thank God for. Now manifest it is the understanding of the Supplicant contributes nothing unto the understanding of the *Idiot*, unless he utters by his understanding words which the *Idiot* can apprehend, 'tis therefore manifest the *Apostle* here discourseth of such words, and not of those the *Supplicant* alone doth understand.

[u] *In psallentis verba omni cordis intentione defixa.* Cassian. *l.* 2. *c.* 5. *Sed mentis intelligentia delectantur illud tota virtute sectantes. Psallam Spiritu, &c. c.* 11.

Hence

Hence then the Argument runs thus; " If by the Rule of the " *Apostle*, whether we be engaged in the publick Service, in " Prayer, in Psalms, or Doctrine, we must speak so as that the " *Hearers* may have profit by it, and may enjoy the fruit of our " minds, that the intention of our hearts be fixed upon the " meaning of the words, and with our whole power we fol- " low after the doing of the Service with the intention of the " Mind, then must we pray, and sing, and reade in words which " they that hear can understand, and profit by, and have their " hearts intent upon, and therefore not in *Latin* words, where " the *Hearers*, or the Generality of them, cannot understand, " or have their minds intent upon them, because they do not " understand the meaning of that Tongue.

§ 10. Arg. X. *Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say* Amen *at thy giving of Thanks, seeing he understands not what thou sayest.* When thou blessest with the Spirit, *that is, with the Spiritual Gift of Tongues*, so *Theophylact*, *with the voice of a Barbarian*, so *Chrysostome*, how shall the *Idiot*, that is, say *Chrysostome*, *Theodoret*, St. *Ambrose*, *Jerom*, *Oecumenius*, the *Laick*, *and unskilfull person*; *Sedulius*, *Haymo*, *Anselm*, and *Aquinas*, *the Man that onely understandeth his own Mothers Tongue*, how shall he say *Amen* at thy giving of Thanks? [x] *How shall he give his Testimony, or assent, unto thy benediction?* saith St. *Jerom*. [y] *The Unskilfull hearing what he understands not, knows not the end of the Prayer, and therefore saith not* Amen, *that the benediction may be confirmed, for by them is the Prayer confirmed, who say* Amen, so *Ambrose*, *that which he saith is this, if thou blessest in a Barbarous Tongue, the Laick not knowing what thou sayest, nor being able to interpret thy words, cannot say* Amen; [z] *and he shews that he suffers no small damage, when he cannot say* Amen. *He brings in an Example*, saith *Photius*, *for*, saith he, *if thou blessest in the Spirit*, i. e. *thou onely understanding, or profiting thy self in blessing, but the hearer understands not what thou sayest*,

[x] *Quomodo tua perhibet benedictioni testimonium vel consensum?*

[y] *Imperitus audiens quod non intelligit, nescit finem orationis, & non respondit Amen, ut confirmetur benedictio, per hos enim impletur confirmatio precis qui respondent Amen.*

[z] Δείκνυσι αὐτὸν ὁ μικρὰν ὑπομένοντα ζημίαν ὅταν τὸ Ἀμὴν εἰπεῖν μὴ δύνηται.

sayest, what will he answer to thee? How will he say Amen, *if it be needfull for him so to doe, not knowing at all what thou sayest? For if thou onely knowest,* saith he, *what thou prayest, or blessest, and thy soul speaketh this in the Spirit, the rest not knowing the power of the things spoken, how shall the Idiot say* Amen *at thy prayer? This therefore is the thing he saith,* [a] *that he that sings and prays should interpret the things spoken, and the Hearers likewise that they may say* Amen. *In the whole he would have the words understood, and not in some definite kind,* [b] *and therefore sometimes he speaks of singing, sometimes of blessing, and giving of Thanks, shewing that his exhortation and care is universally of every necessary and usefull thing spoken in Tongues.* Now hence these things do clearly follow. 1. That it is the duty of the unlearned to join with the Minister in prayer, for *he must say* Amen, he must give *his Testimony, and assent unto his benediction*, he must *confirm the Prayer by saying* Amen, and when he cannot doe it, because he knows not what the Priest saith, *he suffers no small Damage*, saith St. *Chrysostome.* 2. It therefore must be the duty of the *Priest* so to bless, and pray in publick, that the unlearned may be able to say *Amen*, and yield his Testimony and Assent unto the Benediction of the *Priest*, and may not suffer damage by his Inability to doe so. 3. That the illiterate person cannot perform this duty, when he cannot understand the matter of the prayer, or know what the *Priest* saith, and so must suffer damage, when he so *officiateth*, as that the *Idiot* knows not what he saith. Hence then the Argument runs thus:

" That Prayer, or Benediction, to which the *Idiot* cannot " say *Amen*, is not to be used in the *Church*, because he is " not to be damaged, or made uncapable of the performance " of his duty, by that service which was undoubtedly design'd " for his advantage, and his help in the performance of his " duty.

" But Prayer and benediction in *Latin*, where it is not un- " derstood by the *Idiot*, is that to which he cannot say *Amen*. Or thus,

[a] Τοῦτο δὴ λέγει ὅτι ψάλλων καὶ προσεύχόμενος ἑρμηνεύε καὶ σεαυτὸν τὰ λεγόμενα καὶ τοὺς ἀκούοντας οὕτω ὁμοίως ἵνα εἴπωσι τὸ γένοιτο.

[b] Διὸ ποτὲ μὲ τὸ ψάλλειν ἄλλοτε δὲ τὸ εὐλογεῖν καὶ μετ' αὐτὸ καὶ αὐτ' αὐτοῦ ᾄδησι τὸ εὐχαριστεῖν δεικνὺς ὅτι καθόλου περὶ πάντος ἀναγκαίου καὶ ὠφελίμου γλώσσας λαλουμένου δεῖν αὐτῷ ἡ παραίνεσις καὶ ἡ σπουδή.

That

" That which the *Idiot* understands not, and therefore cannot say *Amen* to, must not be used in the *Church*; But Prayer " in *Latin*, in all places where *Latin* is not a known Tongue, " is that which the *Idiot* understands not, therefore it is not " to be used in the *Church*.

Answ. To this some answer, that *Latin is always a Tongue known to some.*

Rep. 1. This is false, with reference to thousands of our Congregations.

2. It is impertinent, for the *Apostle* distinguishes the congregation into the *Idiot*, and others, and blames the prayer or benediction uttered in an unknown Tongue, as being such as *Idiots* in the Congregation could not understand.

3. Is God an Acceptor of Persons? Would he have the learned edified by the *Churches* publick Service, who have the least need of these helps, and the unlearned want the benefit? if not, must it not be acknowledged, that the *Apostles* reason dictated by the Spirit of God, concerns them both?

§ 11. Arg. XI. Whereas the Question might be asked, Why may not the *Idiot* say *Amen* to what he understands not, seeing the matter of the Prayer is good? the *Apostle* Answers verse the 17th, *for thou verily givest Thanks well, but the other is not edified.* Where saith St. *Ambrose*, [c] *If you meet together that the Church may be edified, you ought to say those things which the Hearers may understand; for what profit is it for a man to speak in a Tongue which he onely knows? such a one ought rather to hold his peace, that others may speak who can profit the Hearers. See*, saith St. *Chrysostome*, *how he throws the stone at the Mark*, [d] *always seeking the edification of the Church.* [e] *The Hearer gains nothing, he is profited nothing by thee*, saith *Oecumenius*, *that is, he receives not from the things heard, the fruit gathered for him, the mind of the Speaker profits him not, he enjoys not the fruit of it, he is destitute of fruit, is unfruitfull,*

[c] *Si utique ad ædificandam Ecclesiam convenitis, ea debent dici quæ intelligunt audientes. Nam quid prodest ut quis lingua loquatur quam solus scit?*

[d] Τὴν οἰκοδομὴν πανταχοῦ ζητῶν τῆς ἐκκλησίας.

[e] Ὁ δὲ ἀκροατὴς οὐδὲν κερδαίνει οὐδὲν ὠφελεῖται ἐπὶ σοῦ, &c.

fruitfull, [f] *there being no benefit to thy Neighbour, thy thanksgiving is unprofitable.* So *Theophylact.* Now hence I reason thus:

[f] Τῆς τοῦ πλησίον ὠφελείας μὴ παρούσης ὄχρηστος ἡ εὐχαριστία.

" That which the *Idiot* doth not understand, is that by which
" he doth not edifie, and therefore that which is not to be used
" in the service of the *Church*; but *Latin Service*, where it is
" an unknown Tongue, as to every *Idiot* it is, is that he un-
" derstands not, and therefore that by which he is not edified,
" it therefore is not to be used in the *Church*, especially where
" it consisteth chiefly of such *Idiots*.

§ 12. Arg. XII. The Apostle proceeds thus, *I thank my God I speak with Tongues more than you all. But in the Church I had rather speak five words with my mind, that I may instruct others, than ten thousand words in an unknown Tongue*; [g] *he declares*, saith, *Ambrose, what it is more profitable to speak few words plainly, which all might understand, than a long Speech in obscurity. What is it*, saith *Chrysostome*, *to speak with my mind,* [h] *it is to speak with knowledge, and to instruct others; for this onely yields much profit, and this is that which he every where seeks after, what may profit all. With my mind*, saith *Oecumenius*, [i] *that is, so that I may be able to interpret, and make plain to the Hearers what I speak, that they may be profited.* Hence then the Argument runs thus: V. 18, 19.

[g] *Utilius dicit paucis verbis in apertione Sermonis loqui quàm omnes intelligunt, quàm prolixam orationem habere in obscuro.*

[h] Μετὰ συνέσεως εἰπεῖν, καὶ διδάξαι τοὺς ἀκούοντας — τοῦτο γὰρ ὄφελος ὁ πολλαχοῦ ζητεῖ τὸ κοινῇ συμφέρον.

[i] Τουτέστι νοῦν τοῦ αὐτὸς ἑρμηνεύειν καὶ τοῖς ἀκούουσι συνίζειν ἵ πως ὠφελῶν.

" If we ought, when the Congregation meets, rather to
" speak few words plainly, and so as to instruct the Hearers,
" and make that plain unto them which is spoken, than a long
" discourse which they understand not; then ought we rather to
" celebrate *Mass* in the *Mother Tongue*, than in *Latin*, which to
" the generality of most *Parishes* is a tongue they understand not.

§ 13. Arg. XIII. The *Apostle* thus proceeds, *Brethren be not children in understanding, but be ye children in malice, in understanding be ye perfect. He will have them to be perfect*, saith St. *Ambrose*, [k] *that they may know what is necessary for the Instruction of the Church, that they may study those things which profit to the advan-* V. 20.

[k] *Ut sciant quid ad instructionem Ecclesiæ sit necessarium.*

Theophylact. *tage of the Brethren, he uses now a sharper style, be not ye children, for 'tis the property of Children to admire little things, as Tongues, and despise great things, that is, prophecying.* Hence I thus argue:

" That which renders the *Officiatour* a Child in understanding, ought not by him to be done, but speaking to the " Congregation in *Latin*, when it is an unknown Tongue, " and preferring that before prophecying, or speaking to the " Instruction of the *Church*, doth render the Officiatour a " Child in understanding.

§ 14. Arg. XIV. From *v.* 21. the Argument runs thus:

" That which was in the Law denounced " as a Curse upon God's people, ought not " to be the chosen, or be the constant practice of the *Church* of *Christ*; but such was " speaking in an unknown Tongue, and so as " that they could not understand with ease.

Hoc non competit fidelibus audire linguas quas non intelligunt, sed infidelibus, qui digni non sunt intelligere.

§ 15. Arg. XV. From *v.* 23. thus:

" That which will give occasion to the Stranger, and the " *Idiot*, entring into the Assemblies of Christians, to say that " *they are mad*, ought not to be done; but the use of *Latin*, " where the meaning of it is not known, as it is not in many " *Parish Churches*, will minister this occasion, therefore it is " not to be done.

§ 16. Arg. XVI. Let all things be done to edifying, *v.* 26. He speaks of *Psalms*, *Doctrine*, and Prophecy, saith *Theophylact*, and adds, let all these things be done to edifying: [m] *For 'tis the business of a Christian to edifie and profit*; but how can he doe this, who speaks in an unknown tongue? If he procure an *Interpreter*, [n] *the scope of the Apostle*, saith *Theodoret*, *is one*, *the profit of many*, and therefore he exhorts the *Corinthians* to prefer Prophecy, as being that which brings a common benefit. [o] *See*, saith *Chrysostome*, *the foundation and the Rule of Christianity*, *for as the work of an Artificer is to build*, *so the work*

[m] Τοῦτο γὰρ χρεσιανοῦ ἴδιον τὸ ὠφελεῖν, τὸ ὠφελεῖν.

In V. 22.

[n] Εἷς τοῦ Ἀποσόλου σκοπὸς ἡ τῶν πολλῶν ὠφέλεια.

[o] Ὁρᾶτε χρεσιανισμοῦ τὸν κανόνα. τὸ ἔργον ἀρχιτέκτονος οἰκοδομεῖν, οὕτω τὴν

work of a Christian is in all things to profit his Neighbour. I regard onely one thing, this, saith he, *onely am I concerned for, to doe all things to Edification.* [p] *This is the Conclusion, that nothing should be performed in the Church in vain,* saith *Ambrose*, *and that this chiefly is to be laboured after that the unskilfull may profit, that no part of the body may be dark through ignorance.* *Let all things look to one end,* saith *Oecumenius*, *whether Psalm, Doctrine, or interpretation,* viz. [q] *the Edification of the Church.*

p Conclusio hæc est, ut nihil incassum in Ecclesia geratur.

q Πρὸς τὸ οἰκοδομεῖν τὴν ἐκκλησίαν.

§ 17. Arg. XVII. *But if there be no Interpreter, let him hold his peace in the Church. Let him do this,* saith *Theophylact*, [r] *lest he seem to most a Barbarian, and one that speaks things which cannot be discerned, or understood. Let one Interpret,* saith *Theodoret*, *for* [s] *they who are present ought to understand the things spoken, but if there be no Interpreter let him hold his peace, for it is most absurd to use his Gift for ostentation, and not for profit. Let him be silent,* saith St. *Chrysostome*, [t] *for nothing ought to be done in vain, or superfluously, nothing for vain Glory, for you come not together for this end, that you may shew that you have the Gift of Tongues, but that you may edifie the Hearers, as he said in the beginning, Let all things be done to Edification. Let him be silent,* saith St. *Ambrose*, [u] *for He ought to speak in the Church, who can profit all.* Whence the Argument runs thus:

r Ἵνα μὴ δοκῇ βάρβαρος καὶ ἀσύνετα καὶ ἀδιανόητα φθεγγόμενος τοῖς πολλοῖς.

s Χρὴ δὲ τοὺς παρόντας νοεῖν τὰ διαλεγόμενα.

t Οὐδὲν γὰρ δεῖ ἐκτὸς γίνεσθαι.

u In Ecclesia enim ille debet loqui qui omnibus profit.

" If they who are present at the Church Assemblies *ought to* " *understand the things spoken there*, and if *he who can profit all*, " ought to be the Speaker in the Church, because the end of " his Assembling with them is, that *he may edifie the Hearers*, " then ought he to be the Speaker in the *Church* Assemblies, " who speaks in a Tongue known to all, *i.e.* who speaketh to " them who understand no other, in the *vulgar Tongue*, since " otherwise he cannot profit all, or answer the end of his As- " sembling with them, nor can they who are present under- " stand the things spoken. Again,

" If he who speaks in a Tongue not known in the *Church*, " ought to keep silence, lest he seem to most a *Barbarian*, *i.e.* " one speaking *things which are not understood*, and because *no-* " *thing ought to be done in the Church in vain*, and because *it is*

" *absurd to use even the Gift of Tongues where it doth not profit,* " then He who reads the Lessons, sings, or prays in *Latin*, " where that language is not understood, ought to be silent, " it being as true of him, as of the person speaking with a " Tongue unknown to the *Corinthians*, that he is a *Barbari-* " *an*, He speaks in vain, and not unto the profit of his Audi- " tours.

V. 37. § 18. Arg. XVIII. *If any man be spiritual, or a Prophet, let him know that the things which I write unto you are the Commandments of the Lord. Here he asserts*, saith *Ambrose*, [x] *that he speaks not his own sense, but that of Christ's. That which is the strongest of all he puts last*, saith *Theophylact*, [y] *declaring that God commands these things by him.* [z] *Let him know*, saith *Oecumenius*, *that the things which I write are the commandments of God, and that I am not moved to speak these things of my self:* And if these things thus written by him concerning speaking, praying, singing with a voice plain, and easie to be understood, and so as to instruct others, and as most tendeth to the edification of the Hearers, be *the commandment of God*, then they who do not observe, but apparently transgress them, must be violaters of the commandment of God. Let us see then what the *Doctours* of the *Church* of *Rome*, can say in favour of their Service in the *Latin Tongue*, and to excuse that practice from being a plain violation of these Precepts and Instructions, which is not fully answered, and confuted by these plain Descants of the *Fathers*: and by the words, or the plain meaning of St. *Paul* in these Expressions. All their Evasions may be reduced to three heads.

[x] *Hic nihil suum tradere se dicit sed Domini.*

[y] Ὅτι ὁ θεὸς ταῦτα ἐπιτάττει δι' ἐμοῦ.

[z] Ἴσω ὅτι θεοῦ εἰσιν ἐντολαὶ ἃ γράφω.

1. " That the *Apostle* speaks not of such Service as is used " in the *Church* of *Rome*. Or,

2. " If what he speaks concerns their Service, yet do they " nothing in it which contradicts the mind of the Apostle. Or,

3. " That the Case is now so altered, that the *Church* may " have reason to vary from the Rules of the *Apostle*, and prac- " tise now, in reference to this matter, what in the *Primitive* " *Ages* of the *Church* was not convenient to be done. And,

§ 19.

§ 19. 1. Their Answer is, that, *the Apostle speaks not of the publick and set prayers of the Church, but of extraordinary and spiritual Exercises, of Exhortations, and sudden Prayers. The Prayers and spiritual Exercises, which St.* Paul *speaks against were extemporal, made in publick Meetings,* saith Dr. *Vane, according to the present Inspired Devotion of the Speaker, so that the unlearned Hearer, or he that supplied the place of the Clerk, except he understood the Language, and consequently the matter, could not prudently say* Amen *to it, seeing he knew not whether the thing spoken were good and lawfull, or no, but the Liturgy and Service of the Church hath set Offices for every day, approved by the Church, and therefore from hence a man may be confidently assured, that it is good and lawfull, and therefore he* may boldly say *Amen.* Vane. *Lost Sheep. p.* 355.

Answ. 1. Those who have the confidence to say that the *Apostle* speaketh here onely of Exhortations and publick Preaching, are abundantly confuted by what St. *Paul*, and all these Commentatours have discoursed of Prayer, and of Thanksgiving, *v.* 14. 15. of the unlearned Person's Incapacity to say *Amen*, *v.* 16. of *Psalmody*. *v.* 26. and from the Suffrage not onely of the forementioned Fathers, but also of *Primasius*, *Haimo*, *Anselm*, *Carthusian*, *Lyra*, *Lombard*, *Aquinas*, and others that the *Apostle* speaks of Divine Offices in General, and in particular of Prayer.

2. Admit that the *Apostle* speaketh of Extemporary, and extraordinary Prayers, yet if the Reasons why he doth condemn them do as much condemn the use of an unknown Tongue in publick ordinary Service, that publick Service must equally deserve to be condemned. Now that this really is so, we have just ground to take for granted, till these our Arguments, applied unto the publick Service of the *Church* of *Rome*, are Answered.

3. To that of Dr. *Vane* I answer, that without doubt the Hearers might be assured that the *Holy Spirit*, who did assist these Persons, would indite for them good Petitions, it being *Blasphemy* to say he would suggest unto them evil ones; since then they prayed with the *Spirit*, as all then knew, they also knew that the matter of their Prayer was good and lawfull, and yet 'tis added, that they could not say *Amen*, for want of understanding the Prayer.

4. The

4. The *Apostle* and these Commentatours do not say the unlearned cannot say *Amen*, *because they know not whether the thing spoken be good and lawfull, or no*, but because they do not understand it, yea in flat contradiction to this vain imagination Saint *Paul* expressly saith, *thou givest thanks well*, but yet he blames this good Thanksgiving, because others are not edified by it; though therefore *Romanists*, may *boldly say Amen* to what they do not understand; How they can regularly do it is still the question of St. *Paul*, and it is answered in the *Negative* by all the *Commentatours* cited.

Wane, *p.* 358. § 20 *Answ.* 2. 2. The *R. Doctours* add, " That these " *Christian* Meetings were intended for the instruction and " Edification of the Auditours, therefore it was fit the Exer- " cises thereof should be in a Tongue which they who were to " be instructed understood, but the publick *Liturgy* of the " *Church* was instituted for the Service and Praise of God, and " therefore may be without unlawfulness in any tongue which " he understands to whom it is dedicated. Moreover the end " of the Church Meetings here spoken of by the *Apostle*, was " to instruct the ignorant, and convert the *Infidels*, as may be " gathered from *v.* 23, 24. but the drift of the *Church* in ap- " pointing *Liturgies*, and set forms of Common Prayer, and " readings in the *Mass* was not for the peoples Instruction, " but for other Reasons, as,

Fisher *apud* Dr. White, *p.* 374, 375.

1. " That by this publick Service a continual daily Tri- " bute or Homage, of Prayer and Thanksgiving might be " offer'd publickly, and paid unto God by his *Priests*.

2. " That *Christians*, by their personal assistence at this " publick Service, might profess and exercise exteriour Acts " of Religion, common with the whole *Church*, represented " by the *Synaxis*, or Ecclesiastical meeting of every *Christian* " *Parish*.

3. " That every *Christian* by his presence yielding consent " unto the publick Prayers, Praises, and Thanksgivings of the " *Church*, may participate of the benefits and fruits which the " *Church* doth ordinarily obtain by her *Liturgies*, and publick ob- " lations. Now for these ends there is no need that every one " should understand word by word the prayers that are said " in the publick *Liturgy*, but it sufficeth that the *Church* in " general, and in particular, *Pastours* and *Ecclesiastical* Persons

dedicated

" dedicated to the Ministries of the *Church*, have particular no-
" tice of all the Prayers that are said.

Rep. 1. The *Trent Council* confesseth that the *Mass containeth Great Instruction of the faithfull people*, if then the *Church* did not institute it for the instruction of them, she doth not answer the purpose for which it is adapted; but rather hinders them from receiving that instruction by locking it up in an unknown Tongue, if it were not intended for the edification of the *Auditours*, then ought it to be cast out of the Church, where *all things*, saith St. *Paul*, *are to be done for edification*, and we must follow after things whereby we may edifie one another, and where the *Fathers* Rule is this, *Nihil sit in vobis quod non ædificet alterutrum*; Let there be nothing done among you which is not for edification. *Primasius Anselm.*

2. If the Lessons of *Scripture* read in the *Mass*, are not read, or appointed to be read for the Peoples instruction, 'tis plain they are not read or appointed for their proper use; for *all Scripture*, saith the Apostle, *is profitable for Instruction*, and *whatsoever things were written aforetime, were written for our learning*. 'Tis plain, that then they do not follow the Example, nor approve the Wisedom of that God who appointed them to be read for this very end unto the People, that *they might hear and learn to doe all the words of that Law*. Then 3. By the Rules and Sayings of the *Holy Fathers*, and St. *Paul*, seeing God speaketh in the *Scriptures* read in the *Mass*, he must speak to himself, and not to men, for he that speaks to Men, speaks, saith St. *Paul*, in a known Language, and speaketh to *Edification*, *Consolation* and *Instruction*, 1 Cor. 14. 3, 4. He must speak into the Air. He must be a *Barbarian* to his People. He must speak so as not to instruct others all the year long, and in every publick *Assembly*, which St. *Paul* saith He would never doe, *v.* 19. 2 Tim. 3. 6. Rom. 15. 4.

As for the Instances of Prayers and Praises, these Answers do also plainly contradict St. *Paul*, for he, enquiring what is to be done, and consequently what ought to be intended to be done in publick Prayers and Praises, answers thus to that Enquiry, *I will pray with the Spirit, I will pray with my understanding also*, that is, as I have proved already, *I will so pray*, and praise in publick as to be understood in both, of those that hear me, and that their minds may be instructed touching the

matter

matter of my prayer, you may do so if you please, say the *R. Doctours* but our *Church intendeth no such matter* in her publick Prayers and Praises.

Again, He that understands not what you say when you pray, or bless, cannot say *Amen* to your giving of Thanks, saith the *Apostle*, because he understands not what you say who do officiate. What is that to the purpose, saith the *Romanist*, the Prayers and Praises of the *Church* were not intended for the Knowledge of the People, or *for their Instruction*, but onely to be a *continual Tribute paid to God by his Priests*, if the people yield their bodily presence, and some exteriour Worship, 'tis no matter for their saying *Amen*, much less for their saying it understandingly.

Your Action is blame-worthy, though as to the matter *you Give thanks well*, saith the Apostle, *because another is not edified*, or instructed by what you say. We never intended that he should be instructed by our Prayers or Praises say the *Romanists*.

3. Either the People are bound to thank God in publick, and to pray in publick, or they are not, if they are, then must they know what they ask in Prayer, and thank God for, or else they cannot offer to him *rational Service*, they cannot *sing praises with understanding*, as the *Psalmist*, and all the *Ancient Commentatours* on him say they should, they cannot be *the blessed people that understand the joyfull sound*, if they are not bound to pray, or to thank God in publick, or to concur with him who doth officiate in publick, wherefore then do they meet in publick? *to exercise exteriour acts of Religion*, say the *R. Doctours*, *and to consent unto the publick Prayers and Praises by their presence*. But I desire to know of them whether any man can join in Prayer or Praises, by exercising any other act of outward worship, which is neither any act of Prayer or Praise; or what need is there either of Prayer or Praises, in order to the performance of those Acts of Worship which may be done as well without the speaking of one word? and if by being present they yield consent to what they do not understand, Saint *Paul*, and all the *Fathers* who have writ upon that place must be exceedingly mistaken, when for this very reason they assert that the unlearned cannot say *Amen* to the Thanksgiving of him who doth officiate in an unknown Tongue, because *he*

knows

knows not what he saith, and so cannot consent unto his Prayer or benediction.

And lastly, The *Apostle* aud the *Antient Fathers* never argue thus; these Hymns, Prayers, Praises, Prophecyings, were intended *for Instruction*, and therefore you doe ill, because you do not answer the intention of them, but they expresly do condemn the practice of using such a Tongue in the performance of them as was not understood, because not being understood, it could not tend unto Edification or instruction, they therefore more undoubtedly condemn the *Mass*, which *never was intended for these ends*, if these great *Doctours* may be credited, since this Assertion plainly contradicts, and overthrows the whole foundation of the *Apostle*'s Argument. And I desire any *R. Doctour* to produce one single *Authour* within a thousand years of *Christ*, who ever did assert, *That the Church Liturgies were not intended for the Instruction or the Edification of the People.* It is an evidence their Cause is very bad, who are constrained to advance such strange *Paradoxes* to defend it.

§ 21. " The Languages then spoken were utterly un- Disparity 3.
" known many times to any man there present, even to the
" Speaker himself, but the *Lyturgie* of the *Church* is in a Lan-
" guage known to very many, as being in *Latin* which is Fisher, *ibid.*
" known to all *Scholars*, to most Gentlemen, and Youth bred *p.* 372.
" in Grammar Schools, and in some Countries to most *Me-* Vane, *ubi supra.*
" *chanicks*, it cannot therefore absolutely be said to be an
" unknown Tongue.

Answ. To this supposed disparity I answer,

1. That it is very frivolous in reference to all those Prayers which are uttered by the *Mass Priest*, in so low a voice that none can hear him, which, saith the Authour of *Popery Misrepresented*, is the greatest part of the *Mass*, for as to all these portions of the *Lyturgie*, it is apparently all one to speak to them in a voice that none can know, and in a voice that none can hear. *p.* 61.

2. If we may credit their own *Authours*, there was no great disparity in former Ages, either as to *Priest* or People, it be-

ing * confessed by them, that many *Mass Priests* understood not *Latin*, nor the *things they prayed*; yea, of the *Popes* of *Rome* † *Alphonsus à Castro* saith, *many were so illiterate that they understood not Grammar*, and what then was to be expected from the *Mechanicks*, or the Common People? And however matters may be now in some other Countreys, we know in our Dominions that in many *Parish Churches* there is scarce one person who understands one Sentence of the *Latin Tongue*. In all such *Churches* therefore there is no disparity, as to the Hearers, betwixt the Tongue unknown, forbidden by St. *Paul*, and the *Latin Service* used by the *R. Priests*. For what is it to such persons, whether the *Priest* speaks by *Enthusiasme*, or by Discipline, what he perceives not, or whether the *Priest* understand himself or not, his ignorance of what is said or read being alike in both these Cases.

* *De literis verò & doctrina quid loqui attinet, cùm Omnes ferè Presbyteros sine aliquo captu aut rerum aut vocabulorum morosè syllabarumque vix legere videamus? quem ergò fructum, quam exauditionem ex suis orationibus sive sibi sive aliis impetrabunt quibus barbarum est quod orant.* Nicol. de Clamangis *de Corrupto Eccl. Statu, cap.* 16.

Multo jam tempore indoluit paternitas tua tantam in Ecclesia Dei invalescere inscitiam, atque tam crassam eorum qui sancto ministrant Altari & divinas ex Officio personant laudes ignorantiam, ut Rari admodum inveniantur qui exactè & integrè quæ legunt aut canunt intelligunt, qui eorum quæ ore expromunt sensum capiant aut rectam teneant, percipiántve sententiam. Clictov. *Præfat. Elucid. Eccles.*

Non solùm qui supplent locum Idiotæ plerùnque non intelligunt quid oretur, verùm etiam sæpenumero nec ipsi Presbyteri, aut Diaconi, qui orant aut legunt. Ambros. *Compl. apud Sixt. Senens. l.* 6. *Annot.* 263.

† *Constet plures Papas adeò illiteratos esse, ut Grammaticam penitùs ignorent. Adv. Hæres. l.* 1. *c.* 4. *Edit.* Paris. 1534.

3. The Plea for *Latin Service* on the account of this disparity is flatly opposite to the *Apostles* words, and to the Comments of the *Fathers* on them, for they distinguish the Congregation into *Idiots*, that is, the *Layman*, the *Plebeian*, the unlearned and unskilfull, the man that onely understands his Mother Tongue, and others that are learned, and blame those Prayers and Praises which are uttered in a Tongue which the unlearned understand not, and therefore cannot say *Amen* to; this consent to, this confirmation of the Prayers and Praises used in publick they are concerned to give, say the *Fathers* on the place, and *they receive no small damage if they cannot doe it*, saith St. *Chrysostome*, and that they cannot doe it where they do

do not understand the meaning of the words, both the *Apostle* and the *Fathers* do with one voice assert.

4. Is God an Accepter of Persons? Would he have the *learned* edified by the *Churches Service*, who have least need of those helps, and the unlearned want this benefit? If not, must it not be acknowledged that the *Apostle*'s reason, dictated by the Spirit of God, concerns them both? If profit of the Hearers be to be regarded in these Services, must not the profit of more Hearers be more to be regarded? If St *Paul* here prefer what is done to the profit of many, and is most beneficial, as the *Fathers* generally teach, must he not prefer the celebration of the publick Service in the *Mother Tongue*, by which all may be benefited, before the celebration of it in the *Latin* Tongue by which so many do receive no benefit? Put Case that many Persons in a mixed Congregation understood *Greek*, or *French*, would it be therefore lawfull ordinarily to preach in either of those Tongues to such a Congregation? If not how comes it to be lawfull to reade the *Scriptures* in *Latin* to such Congregations?

To proceed then to their Second Plea, that they doe nothing in contradiction to the *Apostle*'s meaning in celebration of their Service in the *Latin Tongue*. This they plead,

§ 22. 1. " Because the Congregation, say they, is edified " as the *Apostle* appoints it should be, by the things done, and " said in the *Church*, while the people have but a general un- " derstanding of the several passages thereof. Vane p. 356.

Answ. Is this General Understanding a Knowledge of the meaning of the words spoken in reading, singing, praying, or is it not? If it be, then must illiterate persons know the meaning of the words uttered in *Latin* by the *Mass Priest*, as they would doe, had they been spoken in their *Mother Tongue*, which they for shame will not assert; if it be not, it cannot be the Knowledge here required by the *Apostle*. For he requires speaking *with Revelation* in the Church, *speaking words easie to be understood*, *v.* 9. with a voice whose power or meaning is known unto the Hearer, *v.* 11. So that he knoweth what the Priest who blesseth saith, *v.* 16. A voice that may instruct others, *v.* 19. and where this voice is wanting, he saith

the Speaker cannot profit, *v.* 9. that he will be a *Barbarian*, and one that *speaketh to the air*, that his mind will be *unfruitfull* unto others, and he will not edifie them; as if he had designed the Confutation of these *Romish Glosses*. The sayings of the *Ancient Fathers* also are express for a particular knowledge of the meaning of the words read unto the People, and of the Prayers and Praises in which they do join, or to which their assent is to be given, that is, according to their descant, the Prayers and Praises used in the Assemblies where they are.

Fisher, *ibid.* *p.* 372. Vane, *p.*

§ 23. *Plea* 2. " Because, say they, means are applied to " the ignorant multitude, by which they are, or may be, if " they use diligence therein, made to understand the publick " Prayers of the *Church*; namely, Sermons, Exhortations, Ca- " techisms, private Instructions, Manuals, and Primars in vul- " gar Languages, where the Prayers used in the Church are " found, so that the ordinary and common passages of the *pub-* " *lick Service* may be, and are easily understood, even by Wo- " men and Children, and they may understandingly say *Amen*; " therefore as the *Apostle* did allow of an unknown Tongue in " the Exercises of the *Corinthians*, provided there were some " to interpret it, so the *Service* in *Latin* is very allowable " even under this Notion, while there are the aforesaid means " used for the Interpretation thereof. The *Authour* of a *Pa-* *pist Misrepresented and Represented*, doth not blush to say, *they*

Chap. 24. *have directions in English Prayer Books set forth in great variety, for the help of the Ignorant, by which they are taught the meaning of every part, and Ceremony of the Mass, and how to apply their Devotions accordingly.*

Answ. Quid verba audio, cum facta videam? To what end do you tell us that such and such things might by the due attention of the ignorant be done, when 'tis notoriously known that the people still continue ignorant, and whilst they doe so, you transgress the Laws of the *Apostle*, by praying in a Tongue they understand not? Was it not notorious here in *England* before the Reformation, that scarce two in a *Parish* understood the Service? Let us have Service in a vulgar Tongue, untill you find the *Latin* Service generally understood, and we will cease to charge you with contradicting the *Apostle*.

2. Either

2. Either the diligence required of the Common People imports the learning of the *Latin Tongue*, and then they may also preach in *Latin*, and say the Common People may understand them, if they use diligence therein, or it importeth onely such industry as may be used by those who can onely reade these *English* Prayer Books which give such exact directions, if we may believe them, to understand the meaning of every part and Ceremony in the *Mass*. Now could they by their industry attain unto this knowledge, what must those many thousands, yea Myriads, doe, that know not letters? What will their *Manuals* and *Primras* avail them towards the understanding of their Bulky *Missal*? But that all this is but a blind and vain pretence, is evident from these considerations, that the Translation of the *Mass* into vulgar Tongues is carefully prohibited and judged of * very evil Consequence, which could not be if it were common for the People to have such *Manuals* and *Primras*, as contained all the Prayers, Hymns and Lessons of the *Mass*, and taught them the meaning of every part and ceremony of it. 2. That they have no such *Manuals* or *Primars* printed in the vulgar Tongue, as will instruct them in the meaning of every Lesson Prayer and Hymn used in their *Mass* on every day throughout the year, that no illiterate *Papists*, or very few amongst us can be produced who by perusing of any of their Books now extant in the vulgar Tongue, can understand, or know the meaning of the *Mass Priest* in every Lesson that he reads, or prayer he makes in a loud voice, that No such Bookes are usually brought into their Assemblies in which the *Mass* there used is so interpreted, that they may reade in their own language what he reads in *Latin*, and join with him as certainly as if he spake in their own *Mother Tongue*. No *English Bibles* in which the *Psalms* and *Lessons*, the *Collects* and *Epistles* may be read with him in that language which they understand. Nor,

* As the seed-plot of Disobedience, Rashness, Sedition, Schism, and many other evils. *Bull.* Alex. 7. *Mi.*

3. Can we reasonably expect that they should be concerned either privately to instruct them in, or be importunate with them to use this diligence so requisite to the understanding of their *Churches* Service, or reprove them for not doing it when we consider what they have already taught us, that the *publick Service never was intended for the Edification or Instruction of the People, that the words do not belong to them, that 'tis not the business of*

the

Popery Misrepresented and Represf. p. 59, 60, 61, 62.

the Congregation present to employ their Ears in attending to the words, nay, that they are instructed Not to understand them, that it is a thing undenyable, that to say Prayers well, and devoutly, 'tis not necessary to have attention on the words. Can it be thought that they who generally assert these things, should be sollicitous to teach the people, or they who reade them should be concern'd to learn the sense and meaning of the words used in their *publick Service?*

Maxima pars hominum cùm nunc orat, nescio si Spiritu, tamen mente non orat, nam in lingua orat quam non intelligit; —— qui sic, ut passim solent, orant, parùm se oratione edificant, & alios nequaquam sua oratione ædificare valent. Com in 1 Cor. 14. F. 122. B.

Optandum videtur ut juxta Apostolicum Mandatum & priscum Ecclesiæ morem in publicis Ecclesiæ precibus, Concionibus & Lectionibus quæ populi causa suscipiuntur, populi quoque ratio aliqua habeatur, neque in totum & perpetuo ab omni communione precum & lectionum divinarum fidelium vulgus arceatur. Cass. *de Off. pii viri, p.* 865. *Vide Reliquos infrà. cap. ult.*

* *Instruct. Sacerd. l.* 2. *c.* 13. 5, & 6.

† *Prohibemus etiam ne libros veteris Testamenti aut novi Laici permittuntur habere, nisi fortè Psalterium, vel Breviarium pro divinis Officiis, aut horas B. Mariæ aliquis ex devotione habere velit, sed ne præmissos libros habeant in vulgari translatione arctissimè inhibemus. Concil. Tolos. Can.* 14. *A. D.* 1228.

That this has not been done among them they are even forced to acknowledg; *Faber* complains, that *The greatest part of Men in his time did not pray with the mind, but in a Tongue they understood not, and by which they were not able in the least to edifie others. They pray in a Tongue*, saith *Mercer*, *our People do not understand; So as they cannot be understood*, saith *Cajetan. They are kept Strangers from all Communion in the prayers and Divine Lessons*, saith *Cassander. The Priest sounds forth words not understood*, saith *Erasmus.* They do their duty when they say their Prayers, *though they do not understand*, saith * *Tolet*, and were it otherwise, very few would do their duty, when so very few do at all understand what they say; and could it be otherwise in *France* when the Council of *Tholouse* made this Decree † *We forbid to give to the lay people permission to have the books of the Old and the New Testament, except that probably some for devotions sake desire to have the Psaltary, or the Breviary for Divine Service, or the Blessed Virgins Prayer Book, neither are they to have these Books in the vulgar Tongue.*

4. This Plea is grounded upon this supposition, that it is meet and needfull that unlearned persons should be taught the sense of the publick Service by *Catechisms*, *Manuals*, and *private Instruction*, and if so, is it not far more reasonable that the Service should be spoken in a *Vulgar Tongue*, seeing by this all persons present would certainly, and immediately be taught the meaning of the words, whereas these other means are

are such as will not certainly be used, or if used, will not certainly produce the same effect, and in most never will produce it; if they in any do produce it, this cannot be done immediately, but by long study and application of mind, so that these Learners must be a long time ignorant of the sense of the *Church Service*, and that must be left to the industry and ingenuity of people, and the instruction of the *Priest* which by the other Method might be certainly obtained.

§ 24. *Plea.* Lastly, Some of them do ingeniously confess, that St. *Paul* hath here taught, that as well Prayers as Sermons should be celebrated in a Tongue commonly known in the Assemblies of the faithfull that the *Church* may be edified, but then when this Objection stares them in the face, that therefore the *Church men* do offend who obey not St. *Paul*, but murmur Prayers and Psalms, neither understood by themselves, nor others. They answer by saying, that * the *Church* offends not by departing from this Institution of St. *Paul*, it *being free for the Church to infringe this Institution of Saint* Paul, *or even of God himself.*

* *Non peccat Ecclesia discedens ab hoc Pauli institu- to quum Ecclesiæ fuerit liberum hanc Pauli sive etiam Dei Institutionem infringere, quæ olim ad utilitatem Ecclesiæ fecerit, nostro autem tempore nihil vel saltem parum ædificationis habeat.* Hoffmeist. *in* 1 Cor. 14. *p.* 272.

Repl. This is indeed a full and Catholick Answer to this and to all other Objections that can be urged from *Scripture* against the Errours and Superstitions of the *Roman Church*, viz. *That She hath Power to Infringe the Constitutions even of God himself*, onely it is so like exalting the *Church above all that is called God*, and not onely breaking the Commandments of God, but also *teaching men to doe so*, that methinks men who would not be esteemed *Antichristian*, should not assert such things?

2. Let us consider what are those mighty Reasons which constrain this Church thus to infringe God's Institution: *Hoffmeisterus* saith, She may doe it, *because this Institution anciently tended to the benefit of the Church, but now it hath little of Edification*, which indeed is very true, as they have ordered matters by reading much of their Service in a voice so low, that

that the people cannot hear; and other parts of it in such confused and broken words, say *Cajetan*, *Albertus Pius*, and *Erasmus*, as that the people cannot understand them; this Apology therefore is too true, but not much for their credit, for in effect 'tis this, we serve God so in publick, that in what language soever we should speak, the people could not understand us, and therefore 'tis no matter in what Tongue we celebrate.

Repl. 2. At this rate of answering farewell all *Church Government* and *Discipline*, *v. g.* when in the same Chapter he saith, *Let all things be done decently, and in order*, and elsewhere, *Let there be no divisions among you*, All these things, may the *Phanatick* say, must be referred to the condition of those times, which is far different from the condition of the *Church* in our days. But wherein doth this Great disparity consist? *Thomas Aquinas* gives it thus, *Perhaps in the Primitive Church the Benedictions were in the vulgar Tongue, that they might be understood by the People, and that they might the more conform themselves unto them, but since the Faithfull have been instructed, and know the things they hear in the common Office, the Blessings are performed in Latin.* *Lyra* doth in like manner say, *that in the Primitive Church the Blessings and all other publick things were done in the vulgar Tongue; but since the Church is multiplied, and the people have accustomed themselves to conform to the Ministers of the Church; it suffices that the Clerk say* Amen.

In locum lect. 3. p. 185.

In 1 Cor. 14.

Repl. These Assertions are confessedly false, as hath been proved already: For never were the people more ignorant than they were in the Age of *Thomas*, and the two following Ages; nor is it to be wondred that they should know so little of those Prayers which many of the *R. Priests* themselves understood not, as will be farther evident from these Confessions: *Not onely they who supply the place of the ignorant understand not for the most part that which is said in the prayer, but even the Priests themselves, or the Deacons that pray, or reade, very often understand it not.* So *Ambrosius de Compsa.*

Apud Sixtum Senens. *l.* 6. *Anot.* 263.

Many

Many, ſaith *Biel*, are admitted to officiate, which neither underſtand the things which they pray or ſpeak. *Many Clerks and Religious Perſons*, ſaith *Joſeph Angles*, *pray in Greek or Latin, who neither do, nor can underſtand the ſenſe of the words they utter*. Nor was it to be expected that it ſhould be otherwiſe in *England*, when, as *Matthew Paris* teſtifies, *Clerks and Men in Orders were ſo illiterate, that he was a mirrour among his fellows who had learned Latin*.

In Can. Miſſ. Lect. 62. *F.* 171. *B.*
In 4. *Sent. ap. ad pœnit. d. attent.* 95. *diff.* 2.
Chron. in Gulielm. *Conq. p.* 7.

L CHAP.

CHAP. V.

The CONTENTS.

That the Doctrine of the Fathers of the fourth and fifth Centuries concerning the Repugnance of Publick Service, performed in a Tongue not understood by the People, to the fourteenth Chapter of St. Paul's *first Epistle to the* Corinthians, *continued to be asserted in the following Ages, is proved from Century the 6th to the 9th, by the Novel of* Justinian, *and the Nomocanon of* Photius § 1. *Century* 9. *from the Council of* Aquisgrana. *The Grant made to the Sclavonians by Pope* Nicholas *I. and Pope* John *VIII. and from the Testimony of* Amalarius, § 2. *Moreover, the same is largely proved from the Commentaries of* Primasius, Sedulius, Haymo *or* Remigius, Anselm, Hugo de S. Victore, *the ordinary Gloss*, Lyra, Dionysius Carthusianus, Faber Stabulensis, Vatablus, Isidore Brixianus, *and* Valla.

WHat hath been thus discoursed, gives us a full assurance that all the *H. Fathers* living in the fourth and the fifth Centuries were plainly of the opinion of the *Protestants*, that by the suffrage of the *holy Scriptures*, the Lessons, Prayers and Praises used in the publick Service of the *Church*, were to be read unto the People in a Tongue understood by them; and that they still continued of the same judgment in the following *Centuries* will be exceeding evident from their plain testimonies and declarations in reference to this affair.

Novel 123. Ed. Holoand.

Cent. 6. § 1. For (1.) In the sixth Century, The Constitution of *Justinian* is very plain to this effect. [a] *We command that all Bishops and Priests likewise, celebrate the holy Oblation, and the*

[a] *Jubemus quod omnes Episcopi, pariter & Presbyteri, non tacito modo, sed clarâ voce, quæ à populo exaudiatur, sacram oblationem & preces in sancto Baptismate adhibitas celebrent, quo majore exinde devotione in depromendis Domini Dei laudibus audientium animi efferantur; ita enim & D. Apostolus docet, dicens in* 1 *ad* Cor. *Epist.*

Epist. Enimvero si solummodo benedicas spiritu, quomodo is qui privati locum implet dicit ad gratiarum actionem tuam Deo ipsum Amen, quandoquidem quid dicas non videt? tu quidem pulchrè gratias agis, alter autem non edificatur. Et rursum in Epistola ad Romanos *sic inquit, Corde creditur ad justiciam, ore autem fit confessio ad salutem. His igitur de causis convenit ut inter cæteras præces, & ea quæ in sancta oblatione dicuntur, clarâ voce à religiosissimis Episcopis & Presbyteris Domino nostro Jesu Christo Deo nostro cum Patre & Spiritu Sancto proferantur. Scituris religiosissimis Sacerdotibus, quòd si quid horum neglexerint, & in horrendo judicio magni Dei & Servatoris nostri Jesu Christi de his rationem reddent, neque nos hæc cognoscentes conquiescemus relinquemusq; inulta. Apud* Cassandr. *Lyturg. p.* 63.

Prayers used in holy Baptism, not silently, but with a clear voice, which may be understood by the faithfull people, that so the minds of the Hearers may be raised with greater devotion to set forth the praises of the Lord God; for so the holy Apostle teacheth saying, 1 Cor. 14. *For if thou onely blessest in the Spirit, how shall he who occupieth the place of the Idiot say* Amen *to God at thy giving of thanks, since he discerns not what thou sayest? thou indeed givest thanks well, but the other is not edified. And again in his Epistle to the* Romans *he speaks thus, With the heart it is believed to righteousness, and with the mouth confession is made unto Salvation; for these causes it is convenient that, amongst other Prayers, those also which are said in the holy Oblation should be utter'd with a clear voice, by the most religious Bishops and Presbyters to our Lord Jesus Christ, with the Father and the holy Spirit. And let our most religious Priests know, that if they neglect any of these things, they shall both render an account of them in the tremendous judgment of our great God and Saviour Jesus Christ, and that we also, knowing these things, shall not rest, and leave them unpunished.* Where note that the *Marginal Gloss* on the *Decretals* published *A. D.* 1553. *l.* 1. *Tit.* 31. *c.* 14. descanting on these words, *qui secundum diversitates rituum & linguarum divina illis officia celebrent,* saith thus, *adde novellam* 123. *de Ecclesiasticis diversis Capitalis c.* 5. § *ad hæc, ubi ex D.* Pauli *doctrina,* 1 Cor. 14. *jussit* Justinianus *omnes Episcopos & Presbyteros sacras preces & mysteria clarâ & vernaculâ voce peragere*: that is, add to this the 123. *Novel of* Justinian, *where, from the doctrine of St.* Paul, 1 Cor. 14. *he commands all Bishops and Presbyters to celebrate the holy Prayers and Mysteries in a clear Voice, and in their Mother Tongue.* Note secondly, That *Justinian* was not onely *Emperour* of *Greece*, but also of the *West*, and therefore, as he saith in another of his Laws: [b] *We decree this shall obtain not onely in old* Rome, *and this our Royal City, but also throughout the Christian world,*

[b] Διὰ πάντων φυλάττεσθαι ὑπηκόων. Nov. 37.

world, so have we reason to believe that this Law was to be of equal latitude, especially seeing the words run thus, καλεύομεν πάντας ἐπισκόπους καὶ πρεσβυτέρους, *we command all our Bishops and Priests*, without distinction of the *Occidental Bishops* from the rest. And whereas some of the R. Doctours do endeavour to elude this Testimony, by saying it is not to be found in the ancient Copies of the *Novels*. To this I answer, 1. That it is found in *Photius* his *Nomo Canon*, and cited by him among the publick and common Rules of the *Universal Church* concerning *Ecclesiastical* matters, and is there summ'd up briefly thus, [c] *The Novel saith that the Prayer of the H. Communion, and of H. Baptism, ought to be heard by the People.* And [d] *Balsamon*, in his notes upon it, saith that it is to be found *Cap.* 21. *Tit.* 1. *L.* 3. Βασιλικῶν· 'tis also extant in the Latin Edition of *Holoander*; all which things do unquestionably prove that it is genuine. Let it be then considered, that neither in that, or in the Ages following, to the time of *Photius*, did any *Bishop*, either of *Rome*, *Constantinople*, or any other place, resist, oppose, or contradict this *Edict*; and then it must be granted, that it is a full evidence, both that the practice and the Faith of Christians of those times, was consonant unto these sayings of the *Emperour*, and that they all believed the present practice of the *Church* of *Rome*, in saying so much of the *Canon* of the *Mass in a low voice*, and in a language which cannot be understood by the Faithfull, is repugnant to the doctrine of St. *Paul*. Lastly, let it be noted, that this Decree supposes that it was already granted on all hands, that 'twas convenient that all other Prayers should be uttered with a clear voice, and that by virtue of the words of the *Apostle* cited in this *Novel*; witness those words, *for these causes it is convenient that among other Prayers, those Also of the Holy Oblation should be uttered with a clear voice*, whence it is evident that this *Edict* condemns the whole practice of the *R. Church*, in praying with a Tongue unknown.

Tit. 3. *Can.* 1.

[c] Λέγει τὴν εὐχὴν τῆς ἁγίας κοινωνίας καὶ τοῦ ἁγίου βαπτίσματος ὀφείλειν ἐξακοῦεσθαι τοῦ λαοῦ.

[d] Ἔστι καὶ κατὰ τοῦ α' τίτ. τοῦ γ' βιβλίου τῶν βασιλικῶν, ὅτως ἔχει πρὸς τούτοις καὶ ὁ νόμος πάντας ἐπισκόπους τε καὶ πρεσβυτέρους μὴ κατὰ τὸ σεσιωπημένον, ἀλλὰ μετὰ φωνῆς τοῦ πιστοτάτου λαοῦ ἐξακουόντας, τὴν θείαν προσκομιδὴν, καὶ τὴν ὅτι τοῦ ἁγίου βαπτίσματος προσευχὴν ποιεῖσθαι πρὸς τὸ κάθαρτεῦον τοῖς τῶν ἀκουόντων ψυχαῖς εἰς πλείονα καθάνυξιν, καὶ τὴν πρὸς τὴν δεσπότιν θεὸν παντάνασσαν δοξολογίαν. Schol. *ibid.*

§ 2. In the 9th Century a Council held at *Aquisgrana* under *Ludovicus Pius*, *A. D.* 816. declares, that [e] *the mind of those who sing in the Church to the Lord, ought to agree with their voice, that the saying of the Apostle might be fulfilled, I will sing with the Spirit, I will sing with understanding also.* Moreover this, say they, must be done because the Angels are present when we are specially employed in Divine Service, that is, *when entring into the Church, we either give attention to the Sacred Lessons, or are imployed in Psalmody, or Prayer, or celebrate the solemnities of Mass*; and in the following *Canon*, [f] *Let such*, say they, *be constituted Readers and Singers in the Church, who by the sweetness of their reading, and Melody, may both allure the learned, and instruct the unlearned, and in their reading and singing, may more regard the edification of the people, than vain and popular soothing, and they who cannot dexterously perform these things, let them first be instructed of their Masters to perform them, and being instructed, so fulfill them, as to edifie the Hearers.* Note that this Council is stiled a General and Holy Assembly.

Cent. 9.

[e] *Psallentium in Ecclesia Domino mens concordare debet cum voce, ut impleatur illud Apostoli, psallam spiritu, psallam & mente.* c. 132.

[f] *Tales ad legendum, cantandum & psallendum in Ecclesia constituantur, qui suavitate melodiæ & lectionis & doctos demulceant, & minus doctos erudiant; plúsque velint in lectione vel cantu populi ædificationem, quam popularem vanissimam adulationem.* C. 133. *Concil. To.* 7. *p.* 1398.

About the Year 860. *Æneas Sylvius*, who afterward was *Pope*, relateth in his *History of Bohemia*, that [g] *Cyril, Bishop of* Moravia, *being at* Rome, *with Pope* Nicholas *the* 1st. *desired of him that he might be suffered to say Divine Service to those of that Nation whom he had converted and baptised, in the* Sclavonian *Tongue*; and that *when the matter was disputed in the sacred Synod, and contradicted by not a few, a voice was heard, as it were sent from Heaven, let every Spirit praise the Lord, and every tongue confess unto him, upon which* Cyril *was granted his request.*

[g] *Ferunt Cyrillum (Moravorum præsulem) dum Romæ ageret, supplicasse ut Sclavorum linguâ ejus Gentis hominibus, quos baptizaverat, rem divinam agens, uti posset; de qua re, dum in sacro Senatu disputaretur, essentq; non pauci contradictores, auditam vocem tanquam de cœlo in hæc verba missam, Omnis Spiritus laudet Dominum, & omnis lingua confiteatur ei, indéque hoc Cyrillo indultum.* Æneas Sylvius, *Hist.* Bohem. c. 13.

Methodius was Companion to *Cyril* in this work, and he was sent by *Sphento Pulcher*, *Prince* of that Countrey, to *John* the

Concil. To. 7. *part* 1. *Ep.* 247. *p.* 91.

the 8th. *who sent him back with power to celebrate Mass, and Divine Service in the* Sclavonian *Tongue*; for thus *John* in his Letter to *Sphento Pulcher* writes. *We have just cause to commend the* Sclavonian *Characters invented by a certain Philosopher called* Constantine, *whereby the Praises of God are published abroad, and we command that in that same language be recited the Sermons, and Works of our Lord and Saviour.* [h] *for we are warned by divine Authority to praise the Lord,* not onely in three Languages, but in all, *which Authority enjoins us this commandment, when it saith, All Nations praise the Lord, and all people bless his name. And the Apostles, being filled with the Holy Ghost, spake forth in all languages the wonderfull things of God. Thence also it is, that St.* Paul, *that heavenly Trumpet, publisheth this warning, Let every Tongue confess that our Lord Jesus is the Christ, to the Glory of God the Father. Touching which languages he also instructeth us fully and plainly in the 14th. Chapter of the 1st. Epistle to the* Corinthians, *how we are to edifie the Church in speaking several languages, and certainly it doth no way prejudice the Faith or Doctrine to sing Masses in the* Sclavonian *Tongue, or to reade the Holy Gospels, or Divine Lessons of the old and new Testament well translated and interpreted, or to say, or sing all the other Offices, because he who made the three principal languages, Hebrew, Greek, and Latin, is the same who hath also created all other languages for his praise and glory. However we appoint that in all Churches under your inspection, for the greater honour, the Gospel be read in Latin, and because 'tis translated into Sclavonian, that it be read to the People who understand not Latin, as it is practised in some Churches.*

[h] *Neque enim tribus tantùm, sed omnibus linguis laudare Dominum auctoritate Sacrâ monemur, quæ præcipit dicens,* Laudate Dominum omnes Gentes, & Collaudate eum omnes populi. *Et Apostoli repleti Spiritu Sancto loquuti sunt omnibus linguis magnalia Dei. Hinc & Paulus cœlestis quoque tuba insonat monens, omnis lingua confiteatur, quia Dominus noster Jesus Christus in Gloria est Dei Patris. De quibus etiam linguis in prima ad Corinthios Epistola satis & manifestè nos admonet, quatenus linguis loquentes Ecclesiam Dei ædificemus, nec sane fidei vel doctrinæ aliquid obstat sive missas in eadem Sclavonica lingua canere, sive S. Evangelium vel lectiones divinas N. & V. Testamenti benè translatas & interpretatas legere, quoniam qui fecit tres linguas principales, Hebræam scil. Græcam & Latinam, ipse creavit & alias omnes ad laudem & Gloriam suam.* Joh. 8. *Ep.* 247. *Concil. To.* 9. *F.* 177.

The Prayer of the Priest, saith *Amalarius Fortunatus* [i], *is called both by the name of Prayer and Benediction; of Benediction the Apostle saith, if thou bless with the Spirit, how shall he who supplieth the place of the Idiot say*

[i] *Utroque nomine, id est benedictionis & orationis, vocatur oratio Sacerdotis; de benedictione dicit Apostolus, si benedixeris spiritu, qui supplet locum Idiotæ quomodo dicit Amen*

say Amen to thy benediction, seeing he knows not what thou sayest. This Benediction Ambrose *calleth Prayer, saying, the unskilfull hearing what he doth not understand, knows not the end of the Prayer, and answers not Amen, that is true, that the Benediction may be confirmed, for the confirmation of the Prayer is fulfilled by them who answer* Amen. And to the same effect he cites a large passage from * S. *Cyprian*'s Discourse on the Lord's Prayer, which I have formerly made use of. In his second Book and 8th Chapter he saith, *Esdras will teach us how we ought to pray, for it is said,* [k] *they read in the Book of the Law distinctly, and plainly to be understood; the Bishop in his Oration to the Reader repeats the words of this Scribe, informing him, that he may be apt by continual reading to pronounce the words of life,* [l] *and by distinction of the voice and mind, shew things intelligible to the people.*

super tuam benedictionem, quia nescit quid dicas? Hanc benedictionem vocat Ambrosius orationem, dicens, Imperitus enim audiens quod non intelligit, nescit finem Orationis, & non respondet Amen; id est verum, ut confirmetur benedictio, per hos enim impletur confirmatio precis, qui respondent Amen. De Eccles. Officiis l. 3. c. 9. Ed. Hittorp. *p.* 132.

* *Ibid. c.* 19.

[k] *Distinctè & apertè ad intelligendum.*

[l] *Et mentis, & vocis distinctione populo monstrare intelligibilia.*

§ 3. Besides these *Authours* who have occasionally delivered their opinion of this matter in full conformity to the Doctrine of the *Church* of *England*, and so as plainly to condemn the present practise of the *Church* of *Rome*. The *Latin Commentatours*, who have writ upon the 14th Chapter of the first Epistle to the *Corinthians*, from the time of *Ambrose*, to the 14th Century, do with equal plainness of Speech, and evidence of Reason, declare that the *Apostle* condemns reading, singing or praying in the publick Service in a Tongue not understood by the people, as the *Greek Commentatours* which I have produced already; as will be evident from their plain Descants on that Chapter. And,

1. Desire Spiritual Gifts, but rather that you may prophesie,] i. e. *may plainly expound the Prophets, and other Books of the Old and New Testament*, Haymo. *That you may preach*, Sedulius. *That you may expound the Scriptures to the edification of others*, Primasius *and* Hugo.

V. 2. For he that ſpeaketh in a Tongue [*unknown*, or *foreign*, Sedul. Haymo, Hugo, Gloſſ. Dionyſ. Carth. Anſelm. *In obſcurity of Speech*, Haymo. *In a Tongue not perfectly explained or underſtood*, Lyra] ſpeaketh not to men, [*not to the underſtanding of men, becauſe his voice is Barbarous, and they underſtand it not*, Sed. Haym. Anſ. Gloſſ. *Not to the Inſtruction or the profit of men*, Carth. Lyr.] for no man underſtandeth him, [*none of the Standers by know what he ſaith*, Haym. *and ſo no body receives profit by it*, Anſ. *None hears with the hearing of the Heart*, Carth. *or underſtands the inward Senſe of the Words*, Lyra.

Note. Hence evident it is, that they held generally that all Speech in Reading, Singing, Praying to, or with others, muſt be unprofitable and barbarous to thoſe Standers by who did not underſtand the ſenſe and meaning of the words, and to whom they were not explained, or in the words of *Hugo*, *Inutiles eſſe linguas ſine manifeſtatione.*

Note 2. The Apoſtle reaſons thus, ſaith *Lyra*, *That which tends to the honour of God, and the benefit of our Neighbour too, is better than that which tends to the Honour of God onely.* And again, *that by which we profit our ſelves and others, is better than that by which we profit our ſelves onely*, but by uſing Tongues *not perfectly underſtood*, *nor explained*, (and conſequently by uſing of the Latin Tongue in the Maſs where it is not perfectly underſtood, nor explain'd) *we onely doe that which tends to the honour of God, and the benefit of our ſelves*, by uſing Prophecy, or a Tongue known to the Hearers, we may both honour God, profit our ſelves, and benefit our Neighbour; *Ergo*, the uſing of the vulgar Tongue in the *Maſs* is better.

§ 4. *V.* 3. But he that prophesieth, [i. e. *who in plain words expounds the Prophets, or the Scriptures*, Prim. Haym. Carth. Lyr. Gloſſ.] ſpeaketh unto Men [*to the profit of them*, Carth.] for edification, [*of the mind, or underſtanding, perſuading the things which belong to faith*, Sed. Haym. Anſ. *And inſtructing the Novices in it*, Hugo, Gloſſ. Carth. *Becauſe they underſtand what the Teacher ſaith, and learn the ſolution of Queſtions*, Haym. Hugo,] for exhortation, [*of grown perſons to good works*,

Works, Anſ. Hugo, Gloſſ. Carth.] for conſolation, [*which they receive from words uttered in a Tongue known by the promiſe of future bleſſings, and by the comforts they adminiſter againſt the troubles of this preſent life*, Sed. Haym. Anſ. *For the comfort of the ſad and deſolate*, Hugo. Gloſſ. Carth.]

V. 4. He that ſpeaketh in an unknown Tongue edifieth himſelf [*alone by what he ſpeaketh, and not others, becauſe He onely underſtands what is ſpoken*, Prim. Sed. Haym. Anſ. Carth.] but he that prophesieth, edifieth the Church. [*All, even the whole Congregation of the Faithfull, by ſpeaking to their profit, or things which they all underſtand*, Prim. Sed. Haym. Anſ. Lyra.]

Note Here, that two things are plainly taught by theſe Expoſitours.

1. That he who ſpeaketh in the Chuch what is not underſtood by others, ſpeaketh not to their edification, whereas he who ſpeaketh to them in plain words, ſpeaks to the profit of all, by ſpeaking things which tend to their edification in the Faith, to exhort them to good works, to comfort them in time of tribulation.

§ 5. *V.* 5. I would that ye all ſpake with Tongues, but rather that ye prophesied, [i. e. *plainly expounded the obſcure places of the Scripture*, Haym. Carth. *becauſe this is more profitable, or profits more*, Anſ. Hugo, Gloſſ. Lyr.] for greater is he that prophesieth, than he that ſpeaketh with Tongues, [*He is more worthy, and ſpiritually more perfect, becauſe he profits more, which is a work of Charity, for that is greater which is more profitable*, Sed. Prim. Anſ. Gloſſ. Carth. *and becauſe a Tongue profits not, but Prophesie doth*, Gloſſ.] except he interpret, that the Church may receive edifying [*by his interpretation*; i. e. *unleſs he be able to expound what he ſaith, or ſpeak that plainly which he had uttered in a Tongue unknown*, Haym. Anſ. Gloſſ. Carth.] Where

Note, How they all agree in that General Axiom of *Haymo* and *Anſelm*, *Hoc majus eſt quod pluribus prodeſt*, *that is greater, more worthy, more ſpiritually perfect, more charitable which profits the moſt.* Having therefore in their Deſcants on the

 fore-

foregoing verse declared, that *He who useth plain words in what he speaketh to the Congregation of the Faithfull profits most*, they must have taught us, that he is greatest, and most worthy to be employed in the whole Service of the *Church*. And having also declared, that *He who speaks not in the Church words understood, profits not, or doth not edifie the Church*, they must condemn his manner of officiating in her publick Service.

§ 6. *V.* 6. Now Brethren, if I come unto you, speaking with tongues, what shall I profit you, [*by thus speaking, nothing at all, seeing you know not what I say, you can onely admire, but cannot profit by me*, Prim. Ans. Hugo, Gloss. Lyra.] except I shall speak to you either by Revelation, [*by interpretation, and plain words, or by explaining of my words*, Prim. Haym. Ans. Gloss.] or by knowledge, [*expounding the things which it concerneth you to know, and which clear up the faith*, Gloss. Carth.] or by prophecying, [*expounding, and manifesting things obscure*, Prim. Ans. Gloss. Carth.] or by doctrine, [i. e. *by plain Historical Narration, declaring the things which concern faith, or the information of our manners*, Prim. Ans. Carth. Gloss.

Note 1. Here then we learn that, in their judgment, then onely can the *Church* be profited by the *Officiatour*, When he speaks plain things, the words of *Primasius* being in effect the descant of them all, *tunc vobis prodero si interpreter, aut plana loquar, aut prophetias exponam, aut moralia doceam*, then shall I profit you, when I interpret, or speak plain things, or expound Prophesies, or teach Morality.

Note 2. That they here generally say, that the *Apostle* by proposing his own example, dehorts the *Corinthians* from seeking that which profits not the *Church*, as if it were some great thing, *Prim. Sed. Ans. Lyra.* And that then he proceeds to discourse thus, *viz. that which I have proved by my own example, who am a reasonable Creature*, viz. that tongues without interpretation profit not the *Church*, *is also evident from things inanimate*, Ans. Hugo, Gloss. Carth. Lyra.

§ 7.

§ 7. *V.* 7. For even things without life giving ſound, whether Pipe, or Harp, except they give a diſtinction in the ſound, [i. e. *diſtinct, intelligible ſounds*, Anſ. Hugo, Gloſſ.] how ſhall it be known what is piped or harped. [*how ſhall we diſcern or judge of it.* Gloſſ. Carth.]

Note. On this verſe ſome of them deſcant thus: *As it is with that Pipe and Harp which giveth no diſtinct intelligible ſound, and ſo cannot be underſtood, ſo will it be with the voice of the Teacher, or Preacher, if they underſtand not the things ſpoken, it will afford no benefit, it will much more be rejected as vain and ſuperfluous; whereas the ſpiritual ſweetneſs of it ſhould be ſuch as gratifies not the Ear* (onely,) *but the mind*, Prim. Haym. Anſ.

§ 8. *V.* 8. For if the Trumpet give an uncertain ſound, [*which doth not plainly ſignifie War, doth not determine whether we are called to War, or to a Feaſt, as the Jews were by Trumpets*, Prim. Haym. Anſ Gloſſ. Carth. *A ſound not to be underſtood*, Hugo,] who ſhall prepare himſelf to the Battel? [i. e. *So muſt your voice be underſtood, that it may prepare the Souldiers of Chriſt to their Spiritual Warfare*, Prim. Anſ. Haym.] *For how can the Hearer underſtand the Teacher, ſpeaking in a Tongue unknown or obſcure*, Haym. *The Pipe morally imports the Doctrine of the Holy Scripture, which excites us to fight againſt the Devil, and is elſewhere compared to a Trumpet, and if this Trumpet give not an intelligible ſound, who ſhall prepare himſelf to the Spiritual Warfare? For as St.* Auſtin *ſaith in his Book of Chriſtian Doctrine, what profits the integrity of Speech, if it do not edifie the Hearer, for we ſpeak to no purpoſe, if we be not underſtood*, Hugo.

V. 9. So likewiſe you, except you utter by the Tongue words eaſie to be underſtood, [*unleſs your ſpeech be manifeſt to the Hearers*, Anſ. Carth. Lyra,] how ſhall it be known what is ſpoken? [*the hearers will not underſtand the ſenſe of your words*, Anſ. Haym. Gloſſ. Carth.] For you ſhall ſpeak into the Air, [*in vain, ſo as to profit no body*, Prim. Sed. Haym. Anſ. Gloſſ. Hugo, Carth. Lyra.] *You will utter an empty ſound which may reach the Ears, but not the Hearts of the Hea-*

rers, and so your words will not be profitable, but vain and idle, Ans. Gloss. Carth. Faber.]

V. 10, 11. There are it may be so many kinds of voices in the world, and none of them are without signification, therefore if I know not the meaning of the voice, I shall be to him that speaketh a Barbarian, and He that speaketh shall be a Barbarian unto me, [*for all Speech that is not understood is barbarous to the Hearer*, Prim. Sed. Carth. *I shall not be understood by him to whom I speak, and whom I ought by speaking to instruct, because I cannot interpret the meaning of my words unto him*, Ans. Hugo, Gloss. Carth.]

V. 12. Even so ye, forasmuch as you are zealous of Spiritual Gifts, seek, that you may excel to the Edification of the Church, [that is, *that you may not be Barbarians to one another, as you will be if you speak with Tongues which you do not interpret*, Ans. Hugo, Gloss. Lyra. *Seek that you may intepret, and explain your words, that you may be fruitfull to others, and may co-operate to their Salvation, which is to Edifie the Church*, Haym. Hugo, Gloss. Carth. Lyra.] Here therefore,

Note 1. That they expresly teach, that unless the Speech of the Officiatour, or Reader in the Church, be *manifest to the Hearers*, so that they *understand the sense of his words*, He will speak *in vain*, so as *to profit no body*, affect the Hearts of none, yea, so as to be to them a *Barbarian*. And consequently, that the *Mass-Priest* is a *Barbarian*, a vain unprofitable Talker to all that do not understand him. For, *Nemo ædificatur audiendo quod non intelligit*, No man is edified, saith *Anselm*, by hearing what he doth not understand. Hence *Hugo* here complains, that *Many Preachers, and Doctours, who by Countrey are not so, make themselves Barbarians by seeking out subtile and hard words*, and tells them, that *as the building of the Tower of* Babel *was hindred by this, that the builders understood not one the other, so the Edification of the Church is hindred by such as they*, and that God therefore saith to *Ezekiel*, *I send ye not to a people of a strange Speech, and unknown Tongue, because he would be to them unprofitable.*

Note

Note 2. That to avoid being thus *Barbarous*, and unprofitable, they ought to use words manifest, and easie to be understood, which may instruct the Hearer, or to interpret and explain what they had uttered in a Tongue obscure, that so it might be fruitfull to the Edification and Salvation of the Hearer. For saith St. *Anselm*, *Quid vobis prodero, nisi linguæ accesserit intellectus, ut non Spiritu tantum, sed etiam mente agatur quod agitur?* What shall I profit you, unless you understand my Tongue, that what is done, may be done not onely with the Spirit, but the understanding also.

§ 9 *V.* 13. Wherefore let him that speaketh in a Tongue [*obscure and unknown*, Haym.] pray that he may interpret [*let him speak so, that what he speaks may be understood*, Prim. Sed. *Let him pray that God would give him the Gift of Interpretation also, that he may plainly understand, and evidently propound to others what he speaks*, Gloss. Lyra.]

V. 14. For if I pray in a Tongue [*unknown, or in obscurity of Speech*, Haym.] my Spirit prayeth, [*my spiritual Gift*, Gloss. Hugo,] but my understanding is unfruitfull, [*to me, because I understand not what I say*, Prim. Sed. Haym. And if it be unprofitable to speak what is unknown to my own Mind, *how much more to speak what is unknown to the Hearers?* Sed. My Mind is unfruitfull, *as the effect shews, for hence nothing is done, no knowledge wrought in the Hearers*, Hugo.]

V. 15. What is it then? [*Since what is thus spoken is unfruitfull, what is to be done? what is profitable? what is necessary?* Haym. Ans. Hugo, Gloss. Carth. Lyra.] I will pray with the Spirit, I will pray with my understanding also. [*So as that I may make known my mind to others*, Sed. Hugo. *Because those things are to be spoken, which may profitably be brought forth and manifestly understood*, Haym. *Nor doth it suffice that a man speak with the Spirit in a strange Tongue, unless the mind and understanding be added, that He may know himself, and unfold, to others what he saith*, Sed.] I will sing with the Spirit, I will sing with the understanding also. [*So as what I Spiritually understand, I may explain to others, and they may also understand it*; for so the Apostle doth admonish us to doe, *Eph.* 5. *Col.* 3. *teaching and admonishing our selves in Psalms, and Hymns, and Spiritual*

Songs

Songs, singing with Grace in our hearts to the Lord, Hugo. *He that speaketh with a Tongue*, saith *Valla*, *let him pray God that what he prays in one Tongue, he may interpret in their Tongue to whom he speaks, that so his mind may not be without fruit, but may edifie others by instructing them, and then that will be done which follows*, I will pray with the Spirit, —— and the Understanding also; i. e. *that I may be understood of them that hear me*, I will sing —— with the understanding, *that is, so that I may perceive I am understood by those that hear me.*] where,

Note 1. That according to these Descants, When we speak or reade in publick, those things are onely to be read or spoken which may be understood by others, and which may plainly and evidently be propounded to them, and that what is not spoken thus, becomes unprofitable. *For it is read in* Nehemiah, *saith* Hugo, *that* Esdras *brought the Book of the Law, and read in it distinctly and plainly*; *and to* Esaiah *it is said, take to thy self a Book, and write in it with the stile of a man*; *that is, a plain and common stile. And therefore Christ speaks without difficulty in the Gospel*; *and the Doctrine of Wisemen is easie, saith the Preacher. Whereas to our Preachers we may say, as God to* Job, Who is this that darkeneth Counsel by words without Knowledge?

Neh. 8.
Esa. 8.
Job 38. 2.

Note 2. That what is thus to be observed in reading and preaching of the word, is in like manner to be observed in praying, and in singing, it is profitable, yea, it is necessary to pray and sing in publick, so as to be understood of them who hear: This the *Apostle* here concludes is to be done. *The Apostle*, saith *Hugo*, *expounds this of prayer to God, and saith, that* when my Spirit prays onely, it hath no devotion, and my mind is without Fruit; *for, as* Gregory *saith, what profits the noise of the mouth, where the heart is mute? The Apostle*, saith *Lyra*, *shews the same thing of Prayer, which he had done of preaching, both as to private and to publick Prayer, and as to the first he argues thus*, That Prayer which refresheth the understanding, and affections, is better than that which onely refresheth the affections, *so is it in this case*; yea so, say I, also is it in the Case of publick Prayer, for when it is performed in a Tongue understood by the people it refresheth both their

their understandings and affections, which to be sure it doth not when it is uttered in a Tongue unknown, and therefore Prayer in a Tongue known to them is better. *Faber Stapulensis* saith, *the greatest part of men, when they now pray, I know not whether they do it in the Spirit, yet with the mind they do not doe it; for they pray in a Tongue they understand not: and yet* Paul *doth especially prove that the faithfull should pray with the Spirit, and the mind, and they who pray, as customarily they are wont to doe, they do little edifie themselves, and are not able in the least to edifie others with their Speech; wherefore it were better that they should speak five words in Prayer, both with the Spirit and the mind, that they might edifie themselves and others, than to pray with ten thousand of such words: They who pray thus are both in mind and reason Children, in which part it becomes them not to be so; for the Apostle doth subjoin,* Brethren, be ye not Children in understanding.

§ 10. *V.* 16. Else when thou shalt bless with the Spirit, [i. e. *when thou, the Priest or Bishop, speakest to thy hearers in a Tongue unknown, or without that interpretation which will make thy words clear*, Sed. Haymo, Ans. Hugo, Gloss. Lyra, Carth.] how shall he that occupieth the room of the unlearned, [*who knows onely his Mother Tongue, in which he was born, as is proper to the Hearers, the rude, illiterate, the simple and unintelligent people, which stands by thee whilst thou celebratest the mystery of the Mass, makest an oration, or givest a blessing*, Sed. Haym. Ans. Hugo, Gloss. Carth. Lyra.] how shall he say Amen at thy giving of thanks, [*he can by no means doe it, he cannot with attention add the word of consent and desire to thy benediction. He not knowing the end of thy prayer, knows not how to conform himself to thee, who art the Minister by pronouncing that Amen, which is the word of confirmation and consent, by which the prayer is completed*, Sed. Haym. Ans. Gloss. Lyra, Carth.] seeing he understands not what thou sayest? [*He perceives not the sense of thy benediction, nor the close of thy Prayer*, Haym. Carth.]

V. 17. For thou indeed giveest thanks well; [*to God in a tongue unknown*, Sed. Haym. Gloss. Carth.] but the other [*who knoweth not what thou sayest*, Haym.] is not edified. [*he is not affected with, he is not profited, or instructed by thy words which he understands not*, Ans. Carth.] Here therefore,

Note

Note 1. In the General, that from these Descants, we are sufficiently instructed that the simple and unlearned people cannot be edified or instructed by the *Mass* said in *Latin*, nor can they say *Amen* unto the Prayers, and Blessings, or Thanksgivings used in it.

Note 2. That many of these Commentatours give particular Descants on these verses wholly repugnant to this practice of the Church of *Rome*. As, *v. g.* The inference of *Anselm* from them is this, *Therefore when you come together in the Church for edification, those things ought to be spoken in the Church which are understood of all, and afford edification to the hearers. He therefore that speaks in an unknown Tongue, ought to hold his peace in the Church, that they may speak who can profit the Hearers.*

The Apostle, saith *Hugo*, *proves the same by another example, if the Respondent doth not understand the Opponent, he cannot answer him, and so it is here; for in like manner they who are instructed in the Church, if they be instructed by him who speaks in Tongues, and knows not how to interpret, they cannot answer, It is true; and therefore if there be not an Interpreter, the Apostle bids him who hath the Gift of Tongues keep silence in the Church, where nothing is to be done, but to edification.* And whereas it is said, *Another is not edified*, this he represents as contrary to those words of St. *Paul*, *Let your Speech be such as is good for edification, that it may minister Grace to the Hearer*; and to the same purpose he alleadgeth that of the Psalmist, *Sing ye praises with understanding.*

Lyra adds, that *the Apostle here discourseth of publick Prayer, declaring, that if the people understand the Prayer and benediction of the Priest, they are better reduced unto God, and more devoutly say Amen, that otherwise they profit nothing, or very little.* I confess he adds, I suppose by way of excuse of the *Latin* Service used then, that *Now that the people have accustomed themseves to conform to the Ministers of the Church, it suffices that the Clerk say* Amen. *Answ.* Doe they this with understanding or without it? If still without understanding, the reason still remains for doing all Offices in the *vulgar Tongue*, if with it, then must they understand the words in which the *Priest* officiates

ficiates, and so the Tongue in which he speaks is not an unknown Tongue.

§ 11. *V.* 18. And *that you may not think I speak this to disparage the Gift I have not*, Prim. Sed. Haym. Gloss.] I thank my God, I speak with Tongues more than you all.

V. 19. Yet in the Church [*in the Assembly of the Faithfull*, Haym. Carth.] I had rather speak five words with my understanding, that I might teach others also, [*instructing them in Faith and manners*, Gloss] than ten thousand words in a Tongue. [*unknown, or in obscurity of Speech*, Haym.] where,

Note 1. That some of these Commentatours do inform us, that *the Apostle here propounds himself for an example, who knew all Tongues, and yet when he spake to the* French, *He spake onely in the* French *Tongue, and so to others*, Hugo. *By his own example he teacheth them not to speak publickly in Tongues which do not edifie*, Gloss.]

Note 2. That they summ up his Discourse thus, *few words which profit, are better than many which do not profit, few words plainly spoken, than many in obscurity*, Prim. Sed. Haym. that is, few words in the Assemblies of the Faithfull spoken in the vulgar Tongue, before many uttered in *Latin*, where it is not understood.

§ 12. *V.* 20. My Brethren be not Children in understanding, but men. [*Not Children, as they are who affect to speak obscurely, for it is Childish to affect to speak with Tongues, in which is some delight, but no profit, unless they be interpreted*, Sed. Haym. Ans. *Be not like Children, preferring a less before a greater good, Tongues before Prophesie*, Hugo, Lyra.] howbeit in malice be ye Children but in understanding men, [*such as perfectly understand what they speak, that they may instruct others, and know what is necessary to the instruction of the Church*, Haymo, Ans. Gloss. Lyra. Now hence,

Note, That the inference of *Faber*, *viz.* that *they who pray in a Tongue by which they do not edifie others*, (as the Mass-Priests do,) *act like Children*, and that to celebrate the *Mass* in a

Tongue known to all, would be to act like Men, is an inference which clearly follow from the Descants of these Commentatours: and much more do they act like Children, who thus read the *Scriptures.*

§ 13. *V.* 21, 22. In the Law it is written, that in other Tongues, and other Lips will I speak unto this People; and yet for all that will they not hear me, saith the Lord. Wherefore Tongues are for a sign not to them that believe, but to them that believe not; but Prophesying serveth not for them that believe not, but for them that believe. [*It is*, saith *Vatablus*, *as if he should have said*, *let not such men speak in the Church*, *who speak with strange Tongues*, *which they do not interpret*; *for it would be a sign that you are not beloved of God*, *who is wont to send such Prophets to an unbelieving People*, *whom he would not have to understand the truth*, *and know the Holy Scriptures*; and this whole Passage is transcribed by *Isidore Brixianus*, and put into his Comment on the place. *It is dealing with the Church*, say others, *as God deals with perverse and wicked men*, *to whom he speaks obscurely*, *because he would not have holy things given to Dogs*; *and as he dealt with the wicked Jews*, *to whom he spake in Parables*, *lest hearing they should understand*, *and to shew that they were unworthy to know the secrets of God*, Ans. Hugo, Gloss. Lyra, Carth. *The reason why they ought not to seek Tongues*, say they, *is because they are for a sign to Unbelievers*, *which you are not*, Ans. Gloss. Carth. *And because Tongues are for a sign*, *not for Edification*, *whereas* Prophetia, *plain and open truth*, *without veil and obscurity*, *belongs to the Faithfull*, Gloss. *And because now there can be no need of Tongues*, *when the Faithfull are many*, *and every Tongue hath a Doctour of its own.*] So that according to these Glosses the Faithfull in the R. *Church* are not onely deprived of the privileges of *Believers*, and of *Edification*, but are dealt with as men *not beloved of God*, men *whom God would not have to understand the Truth*, *as perverse and wicked Men*, *and Dogs before whom God will not have his Pearls to be cast*, as Men *unworthy to know the Secrets of God*, and even as *Unbelievers.*

§ 14 *V.* 23. If therefore the whole Church be come together into one place, and all speak with Tongues, will they not say,

say, that you are mad? [*because you speak confusedly, not understanding one the other, and because they know not what you say; will you not be ridiculous to them whom you ought to instruct, when they find that your Speech profits none?* Ans. Hugo, Carth. Lyra.] And here let any reasonable person consider, whether there be not the same Reason for any *Idiot* hearing *Mass* in a Tongue unknown to say they are mad?

§ 15. *V.* 26. How is it then Brethren, [*what is to be done*, Sed. Carth. *For he now begins to determine how Tongues and Prophesies must be used.*] Every one hath a Psalm, [*to the praise of God*, Ans. Gloss. Lyr.] when you come together, [*in the Church, where you ought to work for the Edification of the Hearers*, Ans.] Let all things be done to Edification. [*The Conclusion is this, that nothing be done in the Church in vain, but rather that all labour, that the unskilfull may profit, for every one ought to improve the Grace given to him for the Edification of the Church, and so speak in it, that there be nothing in him which may not edifie another*, Ans. Hugo, Carth. Lyra.]

V. 28. If there be no Interpreter, let him keep silence in the Church, [*because he edifieth none, and in the Church nothing is to be done but to Edification, no word is to be heard, which doth not edifie*, Ans. Hugo, Gloss.] And let any reasonable person judge, whether these Commentatours, who have declared so fully on the former Verse, that *there can be no Edification by words not understood by the Hearer*, could judge that they comply with this Rule of *doing nothing in the Church but what doth answer to that end*, who celebrate the whole *Mass* in a Tongue unknown to almost all the *Hearers*.

These things being considered, let any resonable person judge whether the Authour of the *History of the Trent Council*, had not just cause to say, *He that would know what Language is to be used in the Church, needeth onely, without any more discourse, read the 14th Chapter of St.* Paul, *in the* 1. *to the* Corinthians, *which will sufficiently inform him, though his mind be never so much prepossessed with a contrary opinion.* And whether *Mercer* had not cause to add, *they amongst us have done rashly, who brought in the custome of praying in an unknown Tongue.* Whether *Cajetan* had not ground to say, that *from this Doctrine of* p. 542. Com. in Eccles. 5. v. 1.

St. Paul *'tis proved that it is better for the Edification of the Church, that publick Prayers, which are said in the hearing of the People, should be said in a Tongue common to the Priest and People, rather than in Latin.* And that *hence we ought to learn, that it is more eligible that the Divine Offices, Canonical Hours and Masses, should be said intelligibly,——than so as that they cannot be understood.* And whether he had not cause to say, when he was reprehended for this plainness, that *He founded his Doctrine upon St.* Paul. And lastly, Whether *Erasmus* did not rationally ask, *Cur dubitat Ecclesia tantum Authorem sequi? Imò, cur audet ab eo dissentire?* Why doth the Church doubt to follow so great an Authour (as St. *Paul?*) Yea, how dares she to dissent from him?

To. 3. Opusc. tr. 15.

In 1 Cor. 14.

CHAP.

CHAP. VI.

The CONTENTS.

Containing Arguments from Reason against the Latin Service used in the Church of Rome, viz. 1 *That it renders the voice of the Mass-Priest useless to all who do not understand it, and makes it equal to them whether a Dumb Priest do Mass, or He that hath the most audible voice.* §. 1. 2. *That it is contrary to the very end of speech which is to signify something to the minds of those to whom we speak.* §. 2. 3. *That it renders the Service no more beneficial to the Idiot present at it, then to him who is absent, and consenteth to the prayers of the Church in General.* §. 3. *Saying Mass in a low voice that cannot be heard is contrary to Scripture, Reason, and Antiquity*, Ibid. 4. *This Latin Service used to them who do not undestand it, is repugnant to the nature of Prayer in general, and to the ends of Prayer vocal and publick in particular.* §. 4. *The same is proved of Latin Hymns and psalmody.* §. 5. *It is highly unreasonable to read the Scriptures in publick in a tongue unknown.* §. 6. *The mischievous effects of this practice shewed in ten plain questions.* §. 7.

TO Scriptures thus interpreted by the *Fathers*, and other *Doctours* of the *Church*; I add the plain and cogent Reasons against the *Latin Service* of the *Church* of *Rome*; which also may be strengthned from the consent of *Fathers*, and other *Doctours* of the *Church*.

Arg. I. Then I Argue thus: that which rendreth the voice of the *Mass Priest* useless, and makes it as good to most that are present to have a *dumb Priest* to do *Mass*, as one that hath a tongue to say it, ought not to be done; but to read *Mass* in *Latin* to them who understand it not, rendreth the voice of the *Mass Priest* useless to them, and all one as if the *Priest* who celebrates the

the *Mass*, were dumb. Ergo, *Mass* ought not to be said to them in *Latin*.

This Argument is bottomed upon these sayings of St. *Austin* that [a] *words are necessary for us, not to instruct, or move our God, but that we may be minded by them what we are to ask, and* [b] *that there is no need of speaking when we pray, that is of sounding words, unless it be for the end for which the Priests do use them*, viz. *to signify their minds, not to God, but that men may hear them, and by remembring of them with consent may be carried up to God.* Whence the Argument runs thus. There is no use of vocal prayer in reference to God, because he understands the *Priests* heart when he speaks not, as well as when he speaks, he hears the prayer of the heart, and sees the word of the mind.

[a] *Nobis ergo verba necessaria sunt quibus commoneamur & inspiciamus quid petamus, non quibus dominum seu docendum seu flectendum esse credamus. Ep.* 121. *cap.* 11. *p.* 626.

[b] *Quare non opus est locutione cum oramus, id est sonantibus verbis, nisi fortè, sicut sacerdotes faciunt significandæ mentis suæ causa non ut Deus sed ut homines audiant & consensione quadam per commemorationem suspendantur in deum. De Magistro. cap.* 1.

Nor secondly can speech be usefull that the *Priest* may understand himself, or know the import of the words he utters, for if he knoweth not before the import of them, he cannot do it by sounding forth he knows not what; speech was given to man not to make him know his own thoughts, or words, for then he must be supposed to speak he knows not what till he hath spoken it, but to make his mind known to others; that man is therefore senseless who, speaks to himself that he may understand himself.

Nor, thirdly, can his speech be usefull to make his Hearer's understand him, provided that he speaks in such a language which they do not understand, for he that hath no tongue, and he that hath none to be understood, is alike insignificant to them; a *Dumb Priest* can do all the ceremonies, and make the Signs, shew his Crucifix, and elevate his Host, and he that speaks aloud to them that understand him not doth no more.

Here then we may enquire with St. *Austin* [c] *what avail right words which the Hearer doth not understand, seeing there is no cause of speaking, if they do not understand what we speak, for whose sake we speak.* For since there is no use of vocal prayer in publick, but that all together may signific their desires,

[c] *Quid prodest locutionis integritas quam non sequitur intellectus audientis? cum loquendi omnino nulla sit causa si quæ loquimur non intelligunt propter quos ut intelligunt loquimur. de Catech. Rudibus. cap* 11.

fires, and stir up one another, and vvn to the expression of them to God, where this end cannot be obtained, because the Hearers do not understand the voice of him that prayeth, *cui bono?* to what end is the voice used in such prayers is an unanswerable question, And 'tis the very question of St. *Ambrose* *to what end doth he speak, who is not understood?* and the assertion of St. *Chrysostome* that *there is no need of words where the perspicuity of the voice is wanting.*

in 1 Cor. 14. 7.

Ibid.

This Argument is urged by others thus. That which is contrary to the very ends of speech ought not to be done, but speaking of the Lessons, Psalms and Prayers in *Latin*, to them who do not understand that tongue is speaking contrary to the ends of speech, for *what we would effect when we speak*, saith St. *Austin*, [d] *is either to teach or learn, or bring to remembrance*, and [e] *He that speaks doth outwardly give a sign of his will by an articulate sound, and for that cause onely is there use of such a sound in publick prayer.* He adds that *words are signs and signs are nothing if they be not significant*, that [f] *by the words which come out of our mouth we give a sign to others that they may understand something, and ought not to speak if we signifie nothing.* That [g] *in prayer to God whom we cannot teach, and to whose remembrance we can bring nothing; we either admonish our selves, or do it that others may be taught or admonished.* And that [h] *in those things which are discerned by the mind, he in vain hears the speech of others, who cannot discern by mind by it.* Now sure by speaking of the *Mass* in *Latin* to them who do not understand it, they teach them nothing, they bring nothing to their remembrance, they give no significant sign of their mind to them, they do not admonish others, they therefore must by St. *Austin*'s Rules, speak contrary to the ends of speech. Yea in the judgment of St. *Paul*, and all the *Fathers* who do Comment on him, they are *Barbarians*, they speak *into the air, vainly, unprofitably, to no body, to the profit of none*, and therefore doubtless in their judgment, they do not answer the great ends of publick Speech.

[d] *Aut docere aut discere. lib. de magistro cap.* 1.

[e] *Qui loquitur suæ voluntatis signum dat per articulatum sonum. Signum, nisi aliquid significat, potest esse signum?*

[f] *Omnibus quæ ex ore tuo prorumpunt signum mihi das ut intelligam aliquid. cap.* 2.

[g] *In orando deo quem doceri aut commoneri existimare non possumus, id verba valeant ut vel nos ipsos commone faciamus vel alii commoneantur doceanturve per nos. cap.* 6.

[h] *In iis quæ mente cernuntur frustra cernentis loquelas audit qnisquis ea cernere non potest. cap.* 13.

Arg. II.

Arg. II. 2. " That which hindreth the Lessons read, the Psalms " chaunted, the Prayers offered up to God from being done to " edification ought not to be done, the command of the Apostle " being express and plain that *all things should be done to edi-* " *fication*, but reading of the Lessons, chaunting of the Psalms, " and Prayers in *Latin* to them who do not understand that " tongue, hindreth the Lessons read, the Psalms and Prayers " chaunted, from being done to edification, at least in refe- " rence to them. *Ergo.* It ought not to be done. The Minor which alone can be denied, is guarded with the constant suffrage of the holy Fathers, who, with St. *Austin*, do unanimously declare that *no man is edified by hearing what he doth not understand*, and that *when men speak with an unknown tongue they can profit none.* If it be replyed that although these things be not done to the edification of the illiterate, yet are they done to the benefit of the Learned *Clerks*, and that is sufficient, the *Fathers* baffle this evasion by declaring that St. *Paul* every where prefers that which tends *to the benefit of most*, τὸ κοινῇ συμφέρον *that wich is for the common benefit*, that he lays down this as a Canon, *that which is usefull to most must be done in the publick service of the Church*, that we must chiefly labour that *the unskilfull* may profit by them, and say, without distinction, or exception, that *if we meet for the edification of the Church, those things ought to be spoken which the Hearers understand.*

De Genesi ad lit. l. 12. c. 8.

Arg. III. 3. " That which renders the Service of God no more " beneficial to the unlearned that are present, then to them " that are absent, and consent to the prayers and praises in " general, and to what is done for all faithfull people, that " ought not to be done, much less enjoyned, because it ren- " dreth their *coming together not for the better*, which is the " crime objected by St. *Paul* to the *Corinthians.* But praying " in *Latin* rendreth that Service of God, to them to whom " *Latin* is unknown, no more beneficial, though present, then " if they were absent and consenting, *&c.* For what profit can he receive who hears a sound and discerns it not? were it or as good he were absent as present, may he not as well place himself in some part of the *Church* where he cannot hear it, as where he can? 'tis true by accident it may be better for him to be there, because he sees what is done, and guesses at some-

1 Cor. 11. 17

ſomething in the general, but ſtill he is no better for what he hears, but onely for what he ſees, nor is he farther benefited by that than as it helps his underſtanding, and therefore all that is not underſtood, does him no more benefit that is preſent, than to him that is abſent, and conſents to the prayers in general, and to what is done for all faithfull People. Nor can any man give a good account why a deaf man ſhould not be as fit an hearer of ſuch ſervice, as is the illiterate perſon of the quickeſt ear, though it be evident that 'tis to him all one whether you ſpeak when he is preſent, or when he is abſent. And truely theſe things how abſurd ſoever they may ſeem to us *blind Proteſtants*, ſeem to be no abſurdities or incongruities unto the *R. Catholick*, for *he*, ſaith the Authour of a Papiſt Miſrepreſented and Repreſented, *is commanded* " to " aſſiſt at the Church Service, and to hear Maſs, and in this " he is inſtructed, not to underſtand the words, but to know " what is done. For the Maſs being a ſacrifice wherein is " daily commemorated the Death and Paſſion of Chriſt by " an oblation made by the Prieſt of the body and bloud of " the immaculate Lamb under the ſymbols of bread and " wine according to his own inſtitution, 'tis not the buſineſs " of the Congregation preſent to employ their ears in attending " to the words, but their hearts in contemplation of the di- " vine Myſteries, by raiſing up fervent affections of love, thankſ- " giving, compaſſion, hope, ſorrow for ſins, reſolutions of a- " mendment, *&c*, That thus having their heart and intention " united with the Prieſts they may be partakers of his prayers, " and of the ſacrifice he is then offering, and for the raiſing " of theſe affections in his ſoul, and filling his heart with the " ecſtaſies of love and devotion, he thinks in this caſe " there is little need of words, a true Faith without theſe is " all ſufficient. —— and if he muſt needs have words, let him " behold with the eye of faith the gaping wounds of his Re- " deemer, and ſee if thoſe ſpeak nothing to his ſoul, if they " do not 'tis becauſe he wants faith; if nothing therefore con- " cerns his devotion, that the Maſs is ſaid in Latin, if the " Church has ordered it thus, So to preſerve unity as in Faith, " ſo in the external worſhip of God, and to prevent altera- " tions and changes which it would be expoſed to if in vul- " gar Languages, and other good reaſons, What's that to him? " he

Cap. 24. p. 59.

p. 60.

p. 61.

" he ſhould receive but little advantage if it were in his mo-
" ther Tongue. For, beſides that *the greater part is ſaid in ſo*
" *low a voice that 'tis not poſſible that he ſhould hear it*, *the words*
" *do not belong to him*, that's onely the Prieſt's office, and his
" obligation is to accompany the Prieſt in prayer and ſpirit,
" to be a joint offerer with him to contemplate the Myſteries
" there repreſented, and to excite in his ſoul devotions accor-
" ding to the exigency of every paſſage. Now if theſe things
be true,

1. It evidently follows that a *Dumb Prieſt* may well officiate, and a *deaf man* may join with him in the celebration of the *Romiſh Maſs*, and that there is little need of tongue to ſpeak, or ear to hear this great and ſolemne part of *publick worſhip* in the *Church* of *Rome*, for if it be not the buſineſs of the congregation to *employ their ears in attending to the words*, if the words *do not belong to them*, they may as well attend upon this ſervice who cannot hear one word as they that can, ſhould they
Pſal. 58. 4, 5. who underſtand this *Latin* be *like the deaf Adder that ſtoppeth her ears*, *which will not hearken to the voice of the charmer*, or like
Zech. 7. 11. them, who, as the *Prophet Zechariah* complains, *ſtopped their ears that they ſhould not hear*; the *Church* of *Rome* could have no reaſon to complain of any of her members for ſo doing. And ſeeing the *Dumb Prieſt* could elevate the *Hoſt*, and ſhew the *Crucifix*, and lay the *Conſecrated wafer* on the Table, and do all the outward ſigns, which tend to raiſe the affections of the people by contemplation of what they ſee, I know not why he may not *officiate* as well as he who hath the loudeſt voice among thoſe people *to whom the words belong not*, and who are *not concerned to attend* to any of the words pronounced, but are inſtructed, according to this Authour, *not to underſtand the words*.

2. Hence it muſt follow that the *Papiſt* is irrationally commanded to hear Maſs, as he ſaith he is, and that he rather ſhould be commanded to ſee Maſs. For what is more abſurd than to command him to hear words that *do not belong to him*, and which *'tis not his buſineſs to attend to*, and which for the greateſt part *are ſaid in ſo low a voice that 'tis impoſſible that he ſhould hear them*, ſaith this Authour.

3. As for the preſent practiſe of the *Church* of *Rome* which, ſaith he, is to *read the greateſt part of the Maſs in ſo low a voice*

that

that 'tis impossible the people should hear it. He doth, or may know that this is contrary to the practise of Christ, in the first institution of the Sacrament, and to the Declaration of St. *Paul*, that he who understandeth not the *Eucharistical* thanksgiving of the *Priest* cannot say *Amen* to it, and contrary to the universal practice of the *Church* of Christ by the plain Testimonies of the *Fathers*, who expresly teach that the *Faithfull*, even all the people present said *Amen* at the consecration, and benediction of the *Eucharistical oblations*, particularly from the forementioned testimony of *Justin M.* in the second Century, from the Testimonies of [a] *Tertullian*, and [b] *Denys* of *Alexandria* in the third from the forementioned Testimony of *Cyril* of *Jerusalem*, and from the Testimony of [c] St. *Ambrose* in the fourth, from the Testimonies of [d] St. *Austin*, and of Pope *Leo* in the fifth Century, from the *Novel* of *Justinian* in the sixth Century, which expresly forbids all Bishops and Priests to celebrate the holy Communion, κατὰ τὸ σεσιωπημένον, *in a silent voice*, and as expresly commands them to do it, μετὰ φωνῆς τῶ πιστοτάτῳ λαῷ ἐξακουμένης, *with a voice heard by the faithfull people*, From the *Nomo canon* of *Photius* in the ninth Century which mentions this *Novel* as a Law then obtaining in the *Church* of Christ, as also doth *Balsamon* in the twelfth Century to shew the practice of the West even to the close of the ninth Century, to the Testimonies of *Albinus* and *Amalarius*, I add the words of *Paschasius Rathbertus*, which are these, *Behold* in the book of the Sacraments compiled, (as we believe) by blessed *Peter* what the Priest prays in the Canon, that the Sacrament may be made the body and bloud of Thy beloved Son, which prayer being finished, *with a joint voice we say All Amen*, And so every Church in every Nation and Language confesseth and prays. And the words of [e] *Florus* who saith that Amen which is answered *in all Churches* is interpreted *true*, this therefore do the Faithfull Answer at the consecration of such a Mystery, as do they also in every lawfull Prayer. And therefore Cardinal *Bona* having cited these words, confesseth that afterwards it was decreed that the Canon should be said with a low voice, and so this custome ceased. So that this custome is as great a Novelty, and apparent deviation from the practice of the *Church* of Christ, and from St. *Paul*'s prescription, as that of praying in a tongue not understood, and therefore cannot justifie that practice.

[a] *De spectac. c. 25.*
[b] *Apud* Eus. *l. 7. c. 9.*
[c] *De iis qui myst. initiantur. cap. 9.*
[d] *Resp. ad qu.* Orosii 49. *serm. 7. de* Jejun.
Epist ad Frudeg.
[e] *Amen, quod ab omni ecclesia respondetur, interpretatur verum. Bona Rerum liturg. l. 2. c. 12. p. 775.*

 4. This

4. This Apology for reading of the *Canon* of the *Mass* in *Latin*, or in a Language not understood by the people, is built on an assertion abundantly confuted by St. *Paul*, and all the *Ancient Commentators* who have writ upon him, for 'tis to this effect, that *the people suffer no injury by this practice, because it belongs not to them to know the words of the Prayers, Lessons, or Thanksgivings used in the Canon of the Mass.* "Nor are they "concerned to attend to any of the words pronounced, that "without the knowledge of them they may raise up fervent "affections of love, thanksgiving, hope, compassion, sorrow "for sins, resolutions of amendment, and have their hearts, and "intentions so united with the *Priest*'s as to be partakers of his "prayers and sacrifice, and so be edified as well as if they "knew the meaning of the words.

But St. *Paul* in opposition to these things saith *v.* 5. that the *Church* cannot be edified by him *who speaks with tongues*, unless he doth interpret, he enquires *v. 6. if I come to you speaking in tongues, what shall I profit you, without revealing of the import* of them? He saith that he *speaks to the air* who speaks not in the *Church words easie to be understood*, or of clear and distinct signification to the Hearer, *v.* 7. 9. That he who speaks so in the *Church* as that the Hearer doth not know *the power of his voice*, is to him a *Barbarian*, *v.* 11. That if he prays in the *Church* in an unknown tongue *his mind is unfruitfull* to the Hearer, *v.* 14. He is *not edified* by it, *v.* 17. He *cannot say Amen to it* because *he understands not what he saith*, *v.* 16. And from these things concludes, this was to be done, that he who spake with tongues should interpret what he spake, and he that prayed with his spiritual Gift should also pray *with his understanding that he might instruct others*, v. 15---18. To which the Admirers of Tongues might Answer in the words of this *Representer*, what of all this, what injury do the people suffer by all this, since *they are not concerned to understand the words, or attend to them*, what if they profit nothing by the words, which belong not to them? *true Faith without them is alsufficient.* Hast thou forgot St. *Paul*, that we *Christians* have *Mass* every day, or every *Lord's day* at least, and that in this the *Christian is instructed not to understand the words, but to know what is done, to employ not his ears in attending to the words, but his heart in contemplation of the Divine Mysteries, by raising*

up

up fervent affections of love, *thanksgiving*, &c. what therefore though the *Mass Priest* be a *Barbarian*, and speak *to the air*, in using words which belong not to the hearer, what absurdity is in that; what though the hearer be not edified, or do not profit by the words he hears. Since by this *alsufficient faith* without them, and by this contemplation of the divine Mysteries, he edifies so much?

Again the *Fathers* do unanimously declare, in opposition to this *Paradox*, that *they who meet together that the Church may be edified ought to say such things which the hearers may understand*, that otherwise they are *Barbarians to the hearers*, their words are *lost in the air*, *and profit no body*, and the poor ignorant persons, they conceived an absurdity in reading, singing, or praying in any part of publick service, whereas it seems 'tis no such matter, the hearer being *not concerned to attend to the words*, but rather being instructed *not to know them*, St. *Paul*, say these mistaken *Fathers*, would have the words of him that prayeth understood, *'tis convenient by Reason of the words of St. Paul*, *that the prayers of the H. Oblation*, i. e. *the Canon of the Mass*, *should be uttered with a clear voice*, *the hearers*, say they, *should be able to interpret the prayer they hear*, *for otherwise they cannot say Amen.* (Let the *Clark* do it for them say the *R. Doctours*) the *Priest* must utter in his prayer *words known to them that are present*, for otherwise his prayer hath no devotion, is deprived of its effect. *No man receives benefit by it*, what of that, say the *R. Doctours*, *the drift of the Church in appointing Lyturgies*, *and set forms of Common prayer and readings in the Mass*, *was not for the peoples instruction.* *'Tis not the business of the congregation present*, saith another, *to employ their ears in attending to the words*; the words *do not belong to them*, *it being an undeniable thing that to say prayers well*, *and devoutly*, *it is not necessary to have attention on the words*, *or on the sense of the prayers.* Whatsoever these ignorant *Fathers* might say to the contrary.

Vane. p. 358.

Popery Misrepr. *c.* 24. *p.* 59. *p.* 61. *p.* 62.

Besides these Arguments which do in general concern reading, praying and singing of the *Mass* in *Latin* to them, to whom it mostly is a Tongue unknown. There be many clear and convincing demonstrations against all these practices in particular, and to begin with Prayer.

1. That

1. That which is repugnant to the nature of Prayer in general, to the ends of prayer *vocal*, and *publick*, in particular, and to the circumstances required to make it acceptable, and free from blame, that ought not to be done, but prayer in *Latin*, to them to whom it is a tongue unknown, and by whom it is not understood, is such. *Ergo*, it ought not to be done. And 1. it is repugnant to the nature of prayer, for that in *Scripture* language is *the pouring forth of the soul before God*, the *lifting up of the heart unto him*, the *crying to him with the heart*, the *desire of the heart*. But the heart cannot desire what it understands not, we cannot *pour forth the soul*, or *lift up the heart to God*, or be excited so to do by words which are of no significancy to us when they are either heard, or uttered. Prayer by the * *Fathers* is defined to be *incense ascending from the soul as from an Altar*, and *from a pure mind* and *conscience*, such *words as do ascend like incense from pious souls*, but where the soul hath no perception of the meaning of the words it hears, or utters, they can inspire it with no desires, the mind and conscience cannot be affected with the hearing of them, and so no prayer, truely and properly so called, can be produced by the hearing of them.

Psal. 25. 1. Psal. 84. 21. 119, 145. Eccles. 15. 2.

*Clem. Alex. *Strom.* 7. *p.* 717, 719. Orig. *contra.* Cels. *l.* 8. *p.* 389.

2. It is repugnant to the ends of *publick vocal* prayer, for they are 1. a *symphony*, or mutual consent of those who pray in what they ask, according to that saying of our Lord, *if two of you consent in any thing which you shall ask, it shall be done unto you*. 2. The glorifying God not onely with one mouth, but *with one heart*. So *Chrysostome*, *Oecumenius*, *Theophylact* upon that place. But how can the illiterate person, who understands not what the *Priest* doth say, be moved by it *to glorifie God in his heart*, together with him? or to conspire with him in the very thing he asketh? and if he cannot do this, how can he answer these great ends of publick prayer? Agreeable to this is even the doctrine of many *Schoolmen*, and other *Doctours* of the *R. Church*. for the ends of vocal prayer set down by † *Biel*, are first *the excitation of inward devotion*. 2. *The illumination of the mind*. 3. *The more easie calling of those things to mind we pray for, in the time of prayer*. 4. *The keeping of the mind from wandring*. 5. *The more complete rendring of what is due to God*, viz. *The doing it both with mind and body*. 6. *A kind of redundance from the soul upon the body from*

Matt. 18. 19. Rom. 15. 45

† De Can. Missæ lect 62. F. 170. A.

from the vehement affection and devotion of it, and lastly *the instruction of others.* Now which of all these ends can be obtained by hearing of that prayer we understand not: sure *Biel* thought that none of them could be obtained unless the prayer were known unto the people, whence in the same place he asserts, that * *Vocal prayer ought to be known to the people for whom 'tis offered, which it cannot be*, saith he, *unless it be vocal, for the people ought in this to be conform to the Ministers of the Church entreating God in a way possible to them, whence the Church did reasonably appoint that the Ministers of the Church should pronounce such prayers with a loud voice that they might come to the notice of All.* This it seems was anciently *the care of the Church*, not that they should come to the knowledge of very few, and in some places of none at all, as, through the care of the *Trent Council* and the *R. Church*, it is at present. *Thomas Aquinas* in his *Summs* had before uttered these last words, and from him *Biel* did *verbatim* transcribe them, as also three of the seven ends of prayer, *viz.* 1. † *The excitation of the inward devotion by which the mind of the person that prays is elevated to God.* 2. *The paying what is due to God, that man may serve God with the whole that he hath from him, not onely with the mind, but with the body.* 3. *That there may be a redundance from the soul upon the body, according to that of the Psalmist, my heart is glad, and my tongue rejoiceth*, and having given the opinion of these two great *Schoolmen* in this case, it will be needless to shew that others of them followed these leading *Doctours* of the *Schools.*

* *Oratio publica necessario est vocalis; oportet enim quod talis oratio innotescat populo pro quo offertur, quod fieri non potest nisi sit vocalis, debet namque se populus in hac Ministris Ecclesiæ conformare ipsum secundum modicum (l. modum) sibi possibilem publice deprecando & ideo rationabiliter statuit Ecclesia, ut Ministri Ecclesiæ hujusmodi orationes etiam alta voce pronuncient ut ad notitiam omnium poterint pervenire, ibid. F. 169. B. & F. 170.*

22. q. 83. Art. 12.

† *Oratio est ascensus in Deum ille autem fieri non potest per voces nisi conjunctæ sint menti.*

3. As for the circumstances required to make this Service acceptable, and prevalent, or to preserve it from being ineffectual and blame worthy, St. *Paul* requires. 1. That it be λογικὴ λατρεία, *reasonable service*, i. e. the service of our rational faculty, that we should *love* and *serve him with all our heart, and all our mind*, that we should come unto him *with a true heart in full assurance of faith*, and serve him *with our spirit, and glorifie him with our soul, and body which are his*, particularly

Rationale officium. Tertull. *de Orat.cap.*12. Rom. 12. 1. 1 Sam. 12. 20. Matt. 22.37. Deut. 10.12. Hebr. 10.22. Rom. 1. 9.

1 Cor. 6. 19. Rom. 12. 11. 1 Cor. 14. 15. Rom. 10. 1. Deut. 4. 29. Jos. 22. 5. 1 Chron. 22. 19. Jer. 29. 13. 30. 21. Lam. 3. 41. Hos. 7. 14. Matt. 15. 8.

larly that we should *pray with the understanding*, with *the desire of the heart*, that we must seek him *with all our heart, and all our soul*, must *set our heart and our soul to seek the Lord God*, must *seek him with the whole heart*. Psal. 119. 2. 10. *Search for him with all our hearts*, and engage our hearts to approach unto him, and lift up our hearts with our *hands unto God in the Heavens*, and they who do not *cry unto him with their hearts*, and who *draw nigh unto him with their lips, when their hearts are far from him*, are said *to worship him in vain*.

Jam. 5. 16.

Moreover, the prevailing prayer must, saith St. *James*, be δέησις ἐνεργουμένη, a prayer put up with great devotion, *intention and inward working of the heart*, and suitably the *Fathers* generally tell us, this intention of the mind is necessary, *because God is not the hearer of the voice, but of the heart*, or as St. *Gregory*, *true prayer consists not in the words of the mouth, but in the thoughts of the heart*, that we must knock with a pious excitation, and *fervent intention of the heart in prayer*, with many things of a like nature, but what possibility is there that the illiterate, who know not in the least the meaning of the words the *Mass Priest* utters, should thus join with him in his prayer, serving God *with all his heart, soul and mind, engaging, and lifting up his heart to God, and praying with the understanding*. He indeed may think of other good things at the same time, or use some other prayers with which he is acquainted; but join with the *Mass Priest* in his he cannot, for his heart knows nothing of it, conceives nothing of the sense of the words spoken, and so is not affected with them, or moved by them to desire any thing. He therefore loseth all the advantages he might receive by these prayers spoken in a language understood, the excellency of devotion, the passion of desires, the assent of the mind to God, the intellectual conversation with him, the actings of his faith, affiance, hopes, compunction, humiliation upon occasion of the prayers recited, and whether it be reasonable that in the publick Service all these advantages should be lost to the greatest part of the *Catholick Church*, to them who chiefly need, and might entirely enjoy them from the service ministred in their *Mother tongue*, let any reasonable man judge.

Moral. 22. c. 18.

2. As

2. As for *Psalmody*, *Praises and Thanksgivings*, the Argument is much the same, for these thanksgivings, saith the *Psalmist*, must proceed * *from the ground of the heart*, these praises must be sung *with understanding*, with *melody in the heart*, with *grace in the heart*, we must praise God *with the soul*, with *all that is within us*, *with all the heart*, *with uprightness of heart*, *with the whole heart*, Corde magis quam voce, *with a mind more imployed than the voice*, saith St. *Jerome*, and all the *Fathers* before cited; either then *let the people praise thee O God*, *yea let all the people praise thee*, is a *ceremonial* precept, not now obligatory, no not when they come into the *Temple* where *every man*, saith the *Psalmist speaketh of his praise*, and then St. *Paul*'s enquiry, *how shall he that is unlearned say Amen at thy giving of thanks*, was but a frivolous, and needless question, or they must be excused from doing it as *Scripture*, and the *Fathers* say it ought to be done, *with the heart*, *soul and understanding*, or else the praises used in publick must be utter'd in a language they may understand. And surely were it so, they would receive great profit, and advantage by it, for their hearts would be filled with spiritual joy, with a deep sense of the Divine goodness, and mercy to them in those things, for which they praise him, they would be obliged by these considerations to a greater love, and a more chearfull obedience to so good a God, and why all these great benefits should be lost to all the illiterate Members of the *Church* of God, that is unto the greatest part of the *Church Catholick*, which chiefly need these helps, I am not able to conceive. To lose the benefit of publick Prayers and praises, can be nothing less than to lose the benefit of the means of grace, and the ordinances of God from which we obtain pardon of sins, are strengthned in faith, confirmed in hope, increased in charity, are comforted in sorrows, derive help from God, are made sensible of his love, and are encouraged in his service, and I much fear they will have a great deal to answer for at the great day of judgment, who command and plead

Nihil est sola voce canere sine cordis intentione sed sicut ait Apostolus cantantes in cordibus vestris. Biel *de Can. Miss. lec.* 62. *F.* 170. *A. Præstaret fateor si eas intelligerent. Divus enim Hieronymus idem docet his verbis & canere igitur & psallere & laudare dominum magis animo quam voce debemus——quod & præcipit spiritus sanctus in psalmo per os* David *dicens psallite Domino sed sapienter, & rursus Augustinus psalmis & hymnis cum oratis deum hoc versetur in corde quod profertur in voce* Albertus Pius *Resp. ad* Erasm. *l.* 6. *de Cerim. F.* 116. *B.*

* Psal. 47. 7. 1 Cor. 14, 15. Eph. 5. 18. Col. 3. 16. Psal. 9. 1. 86. 12. 103. 1. 119. 7, 10. Tertull. *de orat. cap.* 10. 13. Cypr. *de orat. Dom. p.* 140. Psal. 29. 9.

plead for the performance of God's *Publick Service* in such a manner as necessarily deprives so many of *Christ's sheep* of such spiritual advantages to be received by it; God grant that they who are concerned may lay this to heart.

Chap. 24. *p.* 61, 62. *Obj.* But saith the Authour of Popery Misrepresented and Represented. " If at any time the Papist be present at the *Church* " *Offices*, the *Litany*, solemn Thanksgivings, exequies, *&c.* " *which are all performed in Latin*, or should say any private " prayers, or sing an hymn in the same language which he " understands not, yet is he taughtthat this may be done " with great benefit to his soul, and the acceptance of God, " if at these occasions he does but endeavour to raise his thoughts " to Heaven, and fix his heart upon his Maker. For that God " doth not respect the language of the lips, but of the heart, " does not attend the motion of the tongue, but of the mind, " and if these be but directed to him in thanksgiving, in " praising, in petitioning, he need not doubt but that God " accepts his prayers and devotions; it being an undeniable " thing that to say prayers well and devoutly, 'tis not necessary to have attention on the words, or on the sense of the " prayers, but rather purely on God. Of these three attentions, " this last being approved by all as of greatest perfection, and " most pleasing to God. And this he can have whetherhe understands the words, or no, it being very usual and easie for " a Petitioner to accompany his petition with an earnest desire " of obtaining his suit, though the language in which it is " worded be unknown to him.

Repl. To this it hath been lately answered, that *the publick Offices of devotion were designed for the uniting the hearts and desires of the people in the same things*, (or in our Saviour's language that they might conspire and agree in any thing which they shall ask) *there being one form of prayer for all to join together in, that with the united force of the whole Congregation their petitions may go up to Heaven.* Now in order to this united devotion it is plainly necessary that the people all know what they pray for. 2. That all the Devotion which the *Authour* mentions as necessary to be performed in *publick* by the common people, may be done as well at a silent Meeting where no

not a word is ſpoken, as where the *Maſs Prieſt* ſpeaketh what they underſtand not in the loudeſt voice. *If at theſe* dumb Meetings *they do but endeavour* to raiſe their thoughts to Heaven, and fix their hearts upon their Maker for that *God doth not reſpect the language of the lips, but of the heart, does not attend the motion of the tongue, but of the mind, and if theſe be but directed to him in thanksgiving, in praiſing, in petitioning, he need not doubt but that God accepts his prayers and devotions, and if this be ſufficient all publick forms muſt be unneceſſary.*

3. Whereas he confidently adds that *it is a thing undenyable, that to ſay prayers well and devoutly it is not neceſſary to have attention on the words, or on the ſenſe of the prayers, but rather purely on God, of theſe three attentions the laſt being approved by all as of greateſt perfection, and moſt pleaſing to God.* This bold aſſertion is not onely without all preſident from *Scripture*, or the writings of the *Ancient Fathers*, touching publick prayer, or praiſes, but it is flatly oppoſite to both, and in it relf ridiculous, it is flatly oppoſite to St. *Paul*, who declares *he cannot ſay Amen well, and devoutly unto the prayers or the thanksgiving of the Prieſt, who knows not what he ſaith*; as ſure he cannot do, who attends not to the ſenſe of the words, the prayer or the thankſgiving which he uſeth. 'Tis flatly oppoſite to all the *Ancient Commentatours* on thoſe words of St. *Paul*, who do with one conſent declare that he who knoweth not the ſenſe or meaning of the words uſed in prayer or thankſgiving, cannot duly, or as he ought yield his aſſent unto it, or confirm it with his teſtimony. This bold Aſſertion expreſly is confuted by theſe ſayings of the *Fathers*, that *when the words of the prayer are unknown to them that are preſent*——*no man receives benefit by it, that when it is not underſtood it hath no devotion, and is deprived of its effect. That we muſt ſing with underſtanding of the things we ſing, with conſideration of the thing ſpoken, ſtirring up our minds to underſtand*, and that otherwiſe *we onely ſing unto the air, onely honour God with our lips, when our hearts are far from him.* Laſtly 'tis a ridiculous aſſertion; for may I not as rationally ſay that to ſpeak well it is not neceſſary a man ſhould attend to the ſenſe of what he ſpeaks, but onely to the perſon to whom he ſpeaks, as that to pray well it is not neceſſary he ſhould attend to the ſenſe of what he prays, but onely to the God he prays to, can I pray devoutly without deſiring fervently that God would hear my

prayer, and can I have a fervent desire of any thing of which I have no sense? can I express that desire without a sense of it, or attending to it, or if I could, is it fit saith * the *Father*, *that God should attend to thy prayer when thou thy self doest not do it, or regard that desire which is senseless, and unregarded by thy self.*

* *Quomodo Deus præstabit præcanti quicquid oraverit cum ad præcandum neque ex animo neque observanter accedat.* Lactantius *l.* 5. *c.* 19.

But 3. That men should think it reasonable to read the word of God unto the people in a tongue they do not understand, that is to deliver God's message, his command concerning things which he requires them to do, or leave undone upon the greatest penalties, in such a manner as that the persons concerned in that Message, and bound to yield obedience to those commands; should be unable to discern his will and Message to them, that they should lie under a necessity of suffering the reproof of *Ephraim*, *I have written to them the great things of my law, but they have counted them as a strange thing.* Or a thing not belonging unto them to know, or do, this I say is a practice in it self so absurd and irrational, so contrary to the policy and custome of all *Nations* in matters of like nature. So repugnant to the great purpose and design of God in sending of this message by his *Prophets*, and inspired Penmen, so plainly contradictory to the sense, faith and practice of the whole body of *Christians* through many Ages of the *Church*, that it is matter of exceeding admiration that any who are called *Christians* should set themselves to justifie, and plead for this enormity, and more particularly, that they who do pretend a reverence for the concurrent practice of the *Church* of former Ages, and to hold nothing which hath not by Tradition been handed down unto them, should be guilty of it. For do not all the *Kingdoms* of the world deliver to their Subjects those Laws which they would have them practice in that language which they understand? did any *Nation* ever dream of promulgation of them in a tongue unknown? is not the thing a contradiction in it self, if the *Ministers* of this *Nation* should unanimously say they judged it expedient that all our Laws, and all his *Majesty's Proclamations* should be read to the People onely in the *Latin* tongue, would they not render themselves ridiculous, and justly incurr the censure of their *Civil Governours*? why then do men deal so with the Laws, Edicts, Messages of the great God of Heaven, as no man in his wits ever thought fit

Hos. 8. 12.

fit to deal with any humane Laws on earth? for though ſome *Heathen Nations* have thought fit to keep their Laws concerning *Sacra* from the Peoples knowledge, yet never any Nation thought it fit to read thoſe laws unto them in a tongue unknown, and much leſs thoſe which they believed were of great importance to be known.

That this practice is abſurd and irrational I confeſs is ſomewhat difficult to prove, as it is to prove that a man walketh with his feet, and ſeeth with his eyes, or any other thing which ſhines already with the brigheſt evidence, becauſe 'tis difficult to bring a medium more evident to prove it by, for ſince the caſe is in this matter plainly this, whether *Chriſtians* ſhould hear the word of Life, and of Salvation, ſo as to underſtand their duty by it, and the way to Life, or onely hear it read unto them as the Sparrow, and the Wren, and the Dogs that come with them do, by hearing of a ſound which both do underſtand alike, that is not at all? whether it ſhould be read unto them to no purpoſe, or to very good purpoſe? whether they who are commanded to do all things to the *edification of theChurch*, and to *follow after thoſe things whereby they may edifie others.* Should read thoſe Leſſons which by confeſſion of the *Trent Council contain great matter for inſtruction*, and the edification of the People, ſo as that they cannot be inſtructed, or edified in the leaſt by what they hear? whether men ſhould in the name of *Chriſt*, and as the mouth of God, read ſuch words as theſe unintelligibly, *Hear this O my people, give ear ye that dwell upon the earth. Hear and underſtand, take heed how you hear*; or indeed any other words ſpoken by them, as by the mouth and meſſengers of God; this being in effect to ſay God commands you by me to do what he will not have you know, he by me ſpeaks to you to no purpoſe, and bids you underſtand what he knows you cannot. I ſay this being the plain caſe betwixt us and the *Church* of *Rome*, it is almoſt as hard, as it is needleſs to ſay any thing which is clearer than the very queſtion, or will convince that man who underſtands the meaning of the words, and is not ſatified.

3. That the faith, ſenſe, and practice of the whole *Chriſtian* world was for 500, I might ſay a 1000. years unanimouſly for us, I have already ſhewed, from many expreſs ſayings of the

the *Ancient Fathers*, and many practices and customes of the *Church* of God. To which we onely add at present.

1. That nothing is more common in the writings of the Fathers of the fourth, fifth and sixth Centurys than to say *thus and thus you have heard in the Gospel, the Epistle read unto you, or in the Psalms now read.*

2. That they constantly complain of them who did not listen diligently, and yield attention to the *Scriptures* read unto them in the *Church*, and do as frequently exhort them to the performance of this duty, it were easie to compose a volume on this fruitfull subject, but the contents of *Chrysostomes Ethicks*, or *Homilies* with which he doth conclude his expositions on the *Scriptures* will make this manifest beyond all contradiction, the contents of his first *Homily* on St. *Matthew*, run thus, that *we ought exactly to give heed to the Scriptures read to us*; his second on St. *John*, that *they who come to Church ought exactly to give heed to the things spoken*; his fifty third, that it *is very profitable exactly to listen to the holy Scriptures*; his third upon the second *Epistle* to the *Thessalonians*, that *we ought with gravity to come into the Church, and diligently to hearken to the things read unto us.* To omit many others to the same effect.

3. That they took care before they read the Scriptures to the People to quicken their attention to what was to be read out of the word of God to them. For to this end [k] *the Deacon as a common person cryed out a loud, let us attend to what is read, this he doth often*, saith St. *Chrysostome*, *and the voice he utters*, ἡ φωνὴ κοινὴ τῆς ἐκκλησίας ἐστὶν, *is the common voice of the whole Church.* [l] *After him comes the Reader*, and that he may engage us to *Obedience* to this exhortation of the *Church*, by the *Deacon*, *he crys out*, *thus saith the Lord.* And lastly that this practice is repugnant to the great purpose and design of God in sending of his message to the People by his *Prophets*, and inspired Pen men, will be exceeding evident if we consider.

[k] Κοινὸς ἔστηκεν ὁ διάκονος μέγα βοῶν καὶ λέγων προσέχωμεν, &c.

Hom. 19. *in Act. Apost. p.* 723.

[l] Μετ' ἐκεῖνον ἄρχεται ὁ ἀναγνώστης εἶτα εἰς ἐπήκοον ἐκφωνεῖ λέγων· τάδε λέγει Κύριος. Ibid. *p.* 724.

1. That God of old required the *Scriptures* should be read unto them that they might *learn to do* what he required by it. *When all Israel is come to appear before the Lord thy God*

Deut. 31.11, 12.

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in the place which he shall chuse, thou shalt read this Law before all Israel in their hearing, gather the people together, men, women and children, and the stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord their God and observe to do all the words of this Law. St. *Paul* not onely doth assure us that this word of God is *profitable for instruction* but that *whatsoever things were written afore time, were written for our learning*: when therefore they are read to People so as they cannot learn to do them, and can receive no comfort and instruction by them, they must be read so as that the end which God designed in the reading of them cannot be obtained.

2 Tim. 3.16.
Rom. 15. 4.

2. To make this farther evident, and shew the mischievous effects of this contrivance, let these few questions be considered seriously.

1. Whether by this practice, and Tradition of Reading of the word of God in *Latin* to them who do not understand that tongue, they have not made *the word of God of none effect* to all that hear it thus read to them, and render it impossible for them *to hear and understand*, much more to *hear and do*, as *H. Scripture* frequently exhorts.

2. Whether by reading of *Christ*'s Gospel thus, they do not hinder it from being what in Christ's mouth it was, ὁ λόγος ἐν ἐξουσίᾳ, *a word in power.*

3. Whether the word of God thus read unto them can be, as the *Apostle* styles it, *quick, and powerfull, and sharper than a two edged sword*, or the *engrafted word which is able to save the soul*, or as it is so often styled *the word of exhortation*, Act. 13. 15. Heb. 13. 22. *the word of Grace.* Act. 14. 3. 20. 32. *of Life* 1 Joh. 1. 1. *of Salvation.* Act. 13. 26. *of Wisedom and Knowledge.* 1 Cor. 12. 8. *of Truth.* 2 Cor. 6. 7. Eph. 1. 13. *of Reconciliation.* 2 Cor. 5. 19. *of Righteousness.* Heb. 5. 13.

Heb. 4. 12.
Jam. 1. 21.

4. Whether they who thus read it do not make it necessary that they who do so hear should *not believe, regard, observe* it.

Psal. 106. 24.
Exod. 9. 21.
2 Chron. 34. 21.

5. Whether

5. Whether they do not force ſuch hearers to be like thoſe unprofitable hearers in the Parable, *who hear the word of the Kingdom, and underſtand it not*, Matt. 13. 19.

6. Whether they do not fulfill to *Chriſtians* that which God threatned to his People for their ſins, *with another tongue will I ſpeak unto this People*, Eſaiah 28. 11, 12.

7. Whether they do not in part, or for that ſeaſon, deprive the People of a great bleſſing? the *Pſalmiſt* having ſaid, *bleſſed are the People which hear the joyfull ſound*, Pſal. 89. 15. And the *Evangeliſt* of the obſcureſt book of the *New Teſtament*, *bleſſed is he that readeth, and they who hear the words of this Prophecy*, Revel. 1. 3.

8. Whether they do not bring them under that dreadfull puniſhment and curſe God by his *Prophet* threatned to his People, ſaying, *hear ye indeed but underſtand not*, Eſa. 6. 9. and which was in our *Saviour*'s time fulfilled upon them *Matt.* 13. 14.

9. Whether they do not render it impoſſible for them to believe the word thus read unto them with the heart, to *take heed what*, or *how they hear*, to *lay it up in*, or *write it on the tables of their Hearts*, as *Scripture* doth require of all that hear it.

10. Whether according to St. *Chryſoſtome*, they do not even *ſtop the mouth of God*, or contribute to the ſtopping of it; for ſpeaking to ſuch as did not mind, or yield attention to the word read unto them in the *Church*: *Hear*, ſaith he, *and be filled with horror, ſuch an one as it were ſtops the mouth of God, for the mouth by which he ſpeaks, the mouth of the Prophets is the mouth of God*, and ſurely then they muſt do little better who order matters ſo that many of the hearers cannot mind, or yield attention to the word read in the *Church*.

Hom. 19. *in Act. Apoſt.*

Chap. 10. But ſaith the Authour of the *Papiſt Miſrepreſented and Repreſented*. The *Papiſt* truely Repreſented *doth not think it fit to be read generally by all without licence*, or, *in the vulgar tongue*, *not*

not for any disrespect to it, but 1. *because he understands that private interpretation is not proper for the Scripture,* 2 Pet. 1. 20. 2. *because that in the Epistles of St. Paul are certain things hard to be understood which the unlearned and unstable deprave, (as also the rest of the Scriptures) to their own perdition.* 3. *Because God hath given onely some to be Apostles, some Prophets other some Evangelists, and other some Pastours and Doctours,* Eph. 4. 11. *for these reasons he is taught that 'tis not convenient for the Scripture to be read indifferently to all men.*

Answ. Let it be noted that these are reasons why the *Papist* is to believe not onely that the *Scriptures* should not be read by all in the *vulgar tongue*, but also that *'tis not convenient for the Scripture to be read indifferently to them.* And this discovers two of these reasons, though they be very weak, yet to be very proper to the subject matter, the strength and consequence of them being as unintelligible to the common people as their *Lessons* read in *Latin*, and being in this like unto their *Latin Service*, that doubtless they were not intended to instruct, or edifie, and much less to convince, for sure no person in his senses can hope to convince us with such stuff as this. " The Scriptures were " indited by men not speaking what their own spirit did sug- " gest, but what the *H. Ghost* suggested to them, therefore they " are not to be read indifferently to all men, or to be read in " publick in the *vulgar tongue.* God gave onely some *Apostles* " *Prophets, Evangelists, Pastours and Teachers*, therefore these *Pa-* " *stours* and *Teachers* must not read the *Scriptures* in the vul- "gar tongue, or unto all indifferently. The second reason seems at first view more plausible, and is on all occasions urged by the *R. Doctours*, and that it is indeed no better than these following. The wicked turn *the Grace of God into lasciviousness*, therefore that Grace of God which brings Salvation, should not indifferently be made known unto them. Jud. 4. The word of God is to many *a savor of death unto death*, and therefore is not to be preached indifferently. 2 Cor. 2. 16. In the Writings of the *Prophets*, and of *Moses* were certain things hard to be understood, which both the learned *Scribes* and *Pharisees*, and the unlearned *Jews* perverted to the discarding of the true *Messiah*, and so unto their own *perdition*, therefore they were not to be read in the *Synagogues every Sabbath day*, therefore our Act. 15. 21.]

Joh. 5. 39. Luk. 16. 31. *Saviour* did not well to say unto them indifferently *search the Scriptures*, or *they have Moses and the Prophets let them hear them.* Moreover the *Apostle Peter* in that very Epistle where he speaks of the *unstable, and unlearned who wrested the Scriptures to their own distruction*, doth inform his hearers that 2 Pet. 1. 19. they would do well *to take heed unto that word of prophesie*, which the unstable did thus wrest, *as to a light shining in dark places, and to be mindfull of the words which were spoken before by the holy Prophets, and of the commandment of the Apostles of the Lord and Saviour*; so far was he from thinking this a sufficient reason for their being kept from reading or hearing of the *H. Scriptures* read intelligibly to them. To conclude then this Chapter, I doubt not but whosoever seriously weighs these things will with *Cassander*, say, *it were to be wished that, according to the Apostle's command, and the custome of of the Ancient Church, some heed were taken of the people in the publick Prayers, Psalms and Lessons of the Church, which are said for their sakes, and that the common people should not always and altogether be kept straugers from all communion in the Prayers and Divine lessons. The words of Paul are manifest that what is spoken cannot be understood, unless you express them in a significant tongue, and that it cannot be that he, who, through unskilfulness, knows not what is spoken, should say Amen to the thanksgiving of another, and that Oracle by whose admonition the Pope with the College of Cardinals is said to have granted liberty to the* Sclavonians *to perform the Service in their Mother tongue, seems to belong to Christians of all Nations; let every spirit praise the Lord, and every tongue confess unto him.*

Ch. 3. v. 2.

De officio pii viri. p. 865.

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CONCLUSION.

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Shewing the use of this Treatise 1. *to confute the Doctrine of Infallibility, and to demonstrate that the approved Councils of the* Church *of* Rome, *or the* Church Governours *presiding in that Church are not by God's appointment* Authentick Judges *of our* Controversies, *or infallible* Interpreters *of Scripture* §. 1. 2. *To shew the falshood of all the principal things asserted by* R. H. *in his Guide of Controversies.* §. 2. 3. *To engage all* Protestants *not to give heed to the pretensions of the* Church *of* Rome *to the forementioned privileges, till they see greater reason to own them Infallible in the Interpretation of Scripture and in the decision of Controversies, then it here offered to prove that in deciding of these two particulars, and acting sutably to those decisions they have done contrary to the plain verdict of the word of God, and the Tradtion of the Church for ten whole Centuries.* § 3.

HEre then is matter of fact sufficient to preserve from *Popery* all who are satisfied of the truth of what the *Church* of *England* hath asserted touching this particular, and plainly to demonstrate the falshood of the pretensions of the *Church* of *Rome*, and of her *Governours* to be infallible, and the vanity of all the elaborate Sophisms of *the Guide of Controversies.* For

1. If it be a thing *plainly repugnant to the word of God to have publick Prayers in the Church, or to minister the Sacraments in a tongue not understood of the People*, then the *Trent Council* must have erred in judging that *it was not expedient that the Mass should be every where celebrated in the vulgar tongue*, and in decreeing that *the custome of performing* the whole *Mass*, or publick Service *in* the Latin tongue throughout the West *should be retained.* Then also the continual practice of the *Church*,

agreeably to these decrees, must be a practice plainly repugnant to the word of God.

2. Hence all the Sophisms of the *Guide of Controversies*, may be sufficiently confuted. For hence it follows,

Guide Disc. 1. ch. 2. 1. That *if a promise of indefiency in necessaries was absolutely made by Christ to the Guide of the Catholick Church*; either the things defined by these *Councils* were not necessary to be defined, and so we can have no assurance that they truely were defined by them, since he *contends not for an universal infallibility of General Councils*, but onely for their infallibility *in all things necessary to be defined*, or else the *Governours* of the *Church* of *Rome*, and the forementioned *Councils* were not the Guides of the *Church Catholick*, since they were not infallible, but actually err'd in these Decisions. *Disc. p. 131.*

Guide Disc. 1. chap. 3. 2. Hence it must follow *that the subordinate Clergy may be a Guide to Christians when opposing the Superiour*, and that *a few* may have sufficient reason to *oppose a major part*, for actually it so happened that those few inferiour persons of the *Clergy* who opposed themselves against the celebration of the publick Service in a tongue unknown to the generality of the People, did guide *Christians* into the way of obedience to the command of *Christ*, and those many *Superiours* who determined the contrary, did guide them into the way of disobedience to his precepts, and so could be no Guides which *Christians* were obliged to follow.

Guide Disc. 2. cap. 1. 3. Hence it must follow that these *Pastours and Governours* assembled in these *Councils*, *could have no Authority* from Christ *to decide* these *Controversies*, they then decided, since they could have no *Authority* from *Christ* to command all *Christians* subject to them, to do what plainly was repugnant to the word of God, or to violate his ordinance and precept.

4. Hence it must follow that these *Councils* ought not to be believed in proposing of these Doctrines, because they are not to be believeed in asserting that it is lawfull to violate the commands of *Christ*, and that no parts of the *Church* were, or could be obliged *to submit their judgments* to these Decrees, because they cannot be obliged to act in repugnance to the word of God. *Disc. 2. ch. 2.*

5. Hence it is evident that there can lye no obligation upon *Christians*, in a *dissention of the Church Clergy to adhere to the Superiour*, *Ibid. ch. 3.*

Superiour, or *in those of the same order and dignity, to adhere to the major part*, because no obligation can lie upon them to adhere to the Commands of men, obliging them to violate the Laws of *Christ*, or to act in opposition to the word of God.

6. Hence also it is evident that the *clearness of any thing in Scripture*, or Tradition gives no *security in reference to the judgment of Church Governours*, that they, assembled in *Council*, will not act in contradiction to what is clear from Scripture and Tradition. Seeing these Governours have in this matter judged contrary to the plain Word of God, and the Tradition of the *Church* of *Christ*. *Ibid. ch. 5.*

7. Hence it must follow that for knowing what *Councils* are obliging a *Christian* cannot *safely rely on the most General judgment of the Western Churches since the sitting of those Councils*, because the generality of the *Clergy* of those *Churches* have actually, in this matter judged and practiced in opposition to the command of *Christ*, and to the General Tradition of his *Church*. *Guide Disc. 3. cap. 2.*

8. Hence it appears that no future *acceptance of these Decrees* can render them obliging, because there can be no obligation upon any man to disobey the Laws of *Christ*. *Ibidem.*

9. Hence it follows that no persons dissenting from, and opposing the definitions of these *Councils*, can upon that account be *Hereticks*, because no person can be an *Heretick* for refusing to act contrary to the plain Word of God, or the Tradition of the whole *Church Catholick*. *Ibid. chap. 3.*

10. Hence it is clear that no person separating from the external communion of those *Churches* which impose the belief of these Decrees as true, and a practice sutable to them, as the Condition of Communion, can be on that account a *Schismatick*, because no person can be obliged to profess that he believeth an untruth, or join in practice with them who disobey *Christ*'s precepts, and act in opposition to his word, and the Tradition of the *Church* for a whole thousand years. *Ibidem.*

11. Hence it appears that *Ecclesiastical Superiours*, *though departing from no other Superiours*, *may*, by imposing these conditions of Communion, *become guilty of Schism*, for if a *Schism* do actually follow from these impositions, and they who therefore separate, because they will not profess that they believe an Errour, or because they will not practice in opposition to *Ibid. ch. 5.*

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their Lord's command, and the Tradition of the *Church*, be not the *Schismaticks*, the Imposers must, without doubt, be guilty of that crime.

12. Hence it must follow that the definition of matters of Faith upon *Anathema* to *Dissenters*, can be no evidence that they who do pronounce that *Anathema* are infallible, because the *Anathemas* pronounced in these cases were pronounced by *Councils* actually deceiving, and deceived.

Lastly, Hence it is evident that the *Governours* of the *Church* of *Rome* dispersed, or assembled in *Council*, cannot be the persons on whom we are obliged to depend for the declaring the sense of the *Fathers*, or the *Traditions* of the *Church* of former Ages, seeing in this Article they have so evidently declared against the sense of the whole stream of *Fathers*, and the *constant Tradition* of the *Church*.

In a word, hence it is clear that no man ought to hearken to the pretences of that *Church* to be infallible, or by our Lord's appointment, the *Authentick Judge* of *Controversies*, and the *Interpreters* of *Scriptures*, till he find greater evidence from *Scripture*, Reason and *Authority*, that to them, by our Lor's appointment, do belong these privileges, than they here find to prove God hath appointed that *the publick Service should be read in a Tongue unknown unto the People*, and then I think we can have no great cause to fear any will be taken in this snare.

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